An Heptameron

of Ciuill Discourses.

Containing: The Christmasse Exercise of sundrie well Courted Gentlemen and Gentlewomen,

In whose behauiours, the better sort, may see, a representation of their own Vertues: And the Inferiour, may learne such Rules of Ciuil Gouernmẽt, as wil raise out the Blemish of their baseneſſe:

Wherin, is Renowned, the Vertues, of a most Honourable and braue mynded Gentleman,

And herein, also, [as it were in a Mirrour] the Vnmaried may see the Defectes whiche Eclipse the Glorie of MARIAGE: And the wel Maried, as in a Table of Houshold Lawes, may cull out needefull Preceptes to establysh their good Fortune,

A Worke, intercourſed with Ciuyll Pleasure, to reaue tediousneſſe from the Reader: and garnished with Morall Noates to make it profitable, to the Regarder.

The Repo;te, of George Whetstone, Gent.

Formæ, nulla fides.

AT LONDON.

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Ad Mecœnatem, in laudem Auctoris:
CARMEN HEROICVM.

MEccenas proceres inter celeberrime noſtros,
Et Clario dilecte deo, caſtiſq; Camænis:
Accipe Pierios tibi quos ſacrauit honores,
Troiano quantæi vocalis Muſa Georgij.
Non Apinas Tricaſue canit, ſed conſcia laudis
Muſa vacat ſtudijs grauioribus: arctaq; iunctæ
Conditione pari commendat fœdera vitæ;
Coniugijq; refert incommoda diſparis Auctor.
Nec ſolum hæc: ſed vera ducis præconia magni
Pandit, & Aonio tollit ſuper æthera plectro.
Diuiſitq; operis ſeriem per tempora, miro
Ordine, iuditioq; pari: ſeptemq; dierum
(Iudice me) certant cum Caſtilione labores.
Et quæ tam paruo deſcripſit Nymphia libro,
(Crede mihi) tanto non ſunt indigna Patrono.

IOAN: BOTREVICVS.

To the right Honourable, *Sir* Christopher Hatton, *Knight*,

Captaine of the Queenes Maiesties Garde: Viz-chamberlaine to her Highnesse, & of her Maiesties moste Honourable Priuie Connsell:

GEORGE WHETSTONE, wisheth long continuance of Honor, Health and Happynesse.

Right Honourable, in the Interpretatiõ of the wise: PARRHASIVS, in painting of INGRATITVDE and ENVIE, like Feends: rather performed a worke of Iudgement, then Arte: for so soyled with infamie are these passions as hell ought to be their harbour, & not the heart of man. All other defeactes of the minde haue their cause of nature, or colour frõ reason. PRIDE proceedeth from mans ouerweening, of his owne excellencie: the Sourse of AMBITION, is the glory and reuerence giuen vnto Auᵭthoritie. ANGER, and reuenge, groweth from the iniurie of others. But these two yokefellowes INGRATITVDE and ENVIE, doe degenerate from kinde, and maske without visard of excuse. The other pursue their enemies and seeke to breake but the barres of their aduauncemẽt: but the one of these woundeth his friend, whom he ought to honour, and the other reprocheth

vertue, whō the wicked reuerence: And leaſt, Time, the true expoſer of Secrets, reproche me, as a Foſterer of both theſe dampnable vices. Of Ingratitude, in not acknowledging, many receiued fauours, of a Right noble Italian Gentleman. Of Enuie, in ſmouldring his moſt cleare vertues: who with a zealous affection, oftentimes in my hearing, made his tongue, an honorable Trumpet to ſounde the bright renowne of her Maieſties excellencie (as he ſayd, and I beleeue vppon earth) the fountaine of grace and goodnes: who vſed her ſacred name, with ſuch a reuerent regard, as in his behauiour, I noted the full conſideration of a dutifull ſubiect, denized by the eternall fame, of her Highnes deuine Grace.

So that deſirous to erect ſome Memorial Monumēt of his worthines, I haue takē vpō me to be the Secretarie of a few, of many his precious vertues: Which I humbly preſent vnto your honor, with a hand redy to doe you effectuall ſeruice: and a tongue confeſsing, that you ſhall herein beholde, the leaſt part of thoſe glorious giftes, which eternize your name, and binde the generall multitude, to honour your Counterfet, for whoſe benefite, I haue likewiſe committed to memorie, the ciuill diſputations, and ſpeaches of ſundry well Courted Gentlemen, and Gentlewomen, his Gueſtes, during the time of my intertainment, with Segnior Phyloxenus (for ſo couertly I name him, leaſt in giuing him his true honorable Tytles in England, I ſhould make a paſſage for Enuie, to iniurie him in Italy) whoſe exerciſes, if my penne hath not maimed them in the reporting, may be a preſident of behauiours to the indifferent well qualited Gentleman and

Gentle-

Gentlewoman: Beſides, a true Anatomie of the inconueniences, which eclypſe, & of the vertues which expreſſe the glory of Marriage: an eſtate both honorable and diuine: honorable, in that, ſhe is imbraced of all men: diuine, becauſe in the laſt yeare of their life ſhe (in diſpite of death) maketh men to liue a new terme, in their children and poſteritie: not vnlike to a leafe fallen Roſe, which in his ſtalke hath many tender buddes: Which bare report of mine: I reuerently protect vnder the Garde, of your honors regarded vertues: A bare report, I Chriſten it: for, whatſoeuer is praiſe worthy in this Booke, belongeth to Segnior Phyloxenus and his Courtly fauourers: and what is worthleſſe, is the blame of my imperfect iudgement: So that, beſides the protection, I am humbly to craue, that your Honor will receiue whatſome-euer is due to them, with a fauorable countenance, and to pardon the vnſufficiencie of their Trowchman: with an imagination, that his Preſent, is the teſtimonie of a dueriful affection: Who zealouſly prayeth, that your vertues maye haue as full power ouer Enuie, as they haue Auctoritie to command the willing mindes of the beſt inclined diſpoſitions: Of which number, it may pleaſe you of fauour, though not of merit, to account me.

¶ Your Honors moſt bounden,

GEORGE WHETSTONS.

Vnto the friendly Reader,

Wealthe and welfare.

FRiendly Reader, I preſent thee heere (as I thinke) a profitable, vnpolyſhed labour: For, be that is the Troucheman of a Straungers Tongue, may well declare his meaning, but yet ſhall marre the Grace of his Tale: And, therefore, Themiſtocles, the noble Captayne and Philoſopher of Athens, compareth ſuche forced Speaches, to Tapiſtrie Hangings rolled vp: which, beyng open, appeare beautifull: and folded, reſerue their Vertue, but loſe their ſhowe: But I expect (ſomwhat) a better euent, then may an Interpreter, that is bound to a preſent Reporte: for my Reſpit, hath ben ſufficient to cõſider of Segnior Phyloxenus, and his honorable companies vertues: and (leaſt by raſh acquitall of their fauours, I ſhould do iniurie, to their reputation) I haue, with well aduiſed Iudgement, bethought mée, of ſuche memorable Queſtions and Deuices, as I heard and ſawe preſented, in this moſt noble Italian Gentlemans Pallace, the Chriſtmas twelue monethes paſt: and aunſwerable to my weake capaſitie, haue expoſed ẏ ſame, in ſuch ſort, as if thou art not to curious, may delight, and content thée: and if not to careleſſe, may directe, and benefit thée: And to ſatiſfie thée, wherin: I giue thée friendly knowledge, that Segnior Philoxenus reuerẽt regard of the Quéenes Maieſties high Vertues, is a Preſident for thée: with a dutiful, and vnfained heart, to loue, feare, and obay her Highneſſe, from whome, next vnder

God

God, thou receiuest such sweete blessinges: as through the whole world, her excellencie is renowned, and thy prosperitie enuied. By this noble Gentlemans ciuill intertainment of strangers, thou maiste perceyue with what Garland, Courtisie, is principally crowned: By the ciuill behauiours, of Soranso, Dondolo, Bergetto, and other Gentlemen herein named, thou haste a President of gouernment, which will commend thee: and by well regarding their speeches, thou shalt finde a discréete methode of talke, méete for a Gentleman. The lyke benefit, shall Gentlewomen receiue, in Imitating, of Madona Aurelia (Quéene of ỳ Christmas pleasures) Maria Belochi, Lucia Bella, Franceschina Santa, and the rest of the wel qualited Gentlewomen. Besides, a number of other Morall documentes, nédefull reprehensions, and witty sayinges, to perfect the commendation, both of a Gentleman, and Gentlewomã. (Courteous Reader) thou haste heare, the honorable institution of Marriage, so perfectly Anatomed, as a verye weake Judgement, may sée the causes, which make Houshould quarrelles, to resemble Hell. Againe, the mã, which is willing to liue happily, may here learne such directions, and lawes, as will chaunge his priuate house, into a Paradice on earth. If ciuill and Morall pleasures, withall these benefites, may make thee intertaine thys booke and report well of the Author. I allure thee thou shalt be pleased, and I satisfied. But if thou makest thy tongue, enemie to thy owne reputation, thou mayest detract, but not reproche the worke: Iniure, but not hurt the writer, for both will liue, and laugh such Callumniators to scorne, when either are readie to doe the discrete Reader seruice. Some will (perchaunce more of enuie to heare a stranger commended, then of pittie to bemone my hard fortune, or fowle vsage) say, I haue as iust cause to complaine, of iniuries receiued at Roane, Rome, and Naples, as to commend the vertues and good intertainment, of Signior Philoxenus: But to giue such Suggestioners a

double good example, both of patience and thankefulnesse: I heare protest, that as these iniuries beginne, with my hard fortune, so they ended, no wayes in my discredite: And as I forgeue the causes of my mishaps, so sorrie I, to recount them, to receiue amendes, in a little pittie. But, for that they, and all such as belo my Report, may learne of me to bee gratefull for receiued benefites: I make it knowen: That this trauell, is Segnior Philoxenus due: And I still his debter, and so shall remayne during my life: reseruing a good affection, to bestow on such as receiue his Vertues: and my paynes to profite and commend them selues. And in my opinion, it is iust they doe so: Wherefore, to giue a disgrace to ceremonies, gentle Reader I ende:

as I hope to finde thée mine.

Thine assured friend,
George Whetston.

T. W. Esquier, In the commendation of the Auᵭthor, and his needefull BOOKE.

EVen as the fruitfull Bee, doth from a thousand Flowers,
Sweet Honie draine, & layes it vp, to make the profit ours
So, Powall Whetstone, to his Countrey doth impart,
A Worke of worth, culd frō ỹ wise, w Iudgemēt, wit & art
No Stage Toy, he sets forth, or thundring of an Hoast,
But his rare Muse, a passage makes, twixt burnyng fier & frost
Suche Vertues as beseeme, the worthy Gentles breast,
In proper colours he doth blaze, by followyng of the best:
The Vertue is but rare, and Vice not yet in vre,
That modestly he not commends, or mildely shewes th'abuse
Such matter in good wordes, these few leaues do reueale,
Vnforst, or strainde, as ỹ it seemes, a naturall common weale.
Of forced Marriage, he doth shew the foule euent,
When Parents ioyne, the Childrens hands, before their harts
And how these fortunes eke, in wedlock seldom proue, (consēt
Vnequall choice, in birth, in yeeres: and Childrens hally loue.
Yet he with learned proffes, this sacred state doth raise,
(As it deserues) aboue the Skies, in wordes of modest praise.
More, euery Page, heere doth present, the Readers eyes,
With such regardes, as help the weake, & do confirme ỹ wise.
Which nedelesse were, to blase, in prayses to allure:
The holy Bush, may wel be sparde, where as the Wine is pure.

¶. Verses

Verſes tranſlated out of La

tine, and deliuered by VRANIE, with a Siluer Pen, to ISMARITO, in a Deuice, contayned in the ſeuenth daies Exercile: placed in this Forefront, for the excellencie of PANDORA.

THe mighty IOVE beholding from aboue,
The miſtes of ſinne, which from the earth aroſe,
In angry moode, ſent IRIS downe to mooue,
Throughout the worlde, the exerciſe of foes,
With vengeance armde: who poured downe her Ire,
And with debates, ſet Monarchies a fyre.

Whole Countries burnde, did dim the Sun with ſmoke
The Cannon noyſe, the Ayre with Thunder rente:
The wounded men, with ſhrikes the Heauens ſhoke:
The Temples ſpoyld: the Townes to ruine went:
Vnwillyng yet, to worke the worlds decay,
IOVE, CYLLEN ſent, in part his wrath to ſtaye.

Who haſtes his charge, with winges as ſwift as winde,
But comming to, the Region next the grounde,
He could no way, for clowdie darknes finde:
And fearing, in the Ocean to be drownde:
He houered till, in fine, he did eſpie,
A PHAROS light, which was a PHENIX eye.

Led by this Starre, amaine he commeth downe,
And footing ſets, vppon a fruitfull Ile:
Where liu'd a Queene, crownd with the worlds renowne
Vpon whoſe rule, Grace, Peace, and Wealth did ſmyle.
Her Senate, graue, her Citties, Manſions weare,
For ſuch as fled, for perſecutions feare.

To

To whom he gaue the tokens that were sent,
Faire PALLAS forme, and VENVS louely face:
Sweete PITHOS tongue, and DIANS chaste consent:
And of these giftes, PANDORA nam'd her Grace:
And ioynes with all, IOVES blessings to the same,
To make her liue, in euerlasting fame.

These monsters fell, which publike order breake,
Dissention, Wrath, and Tiranny, he bounde:
This office done [he thought as IOVE would leake]
To Heauen he hyes, and blessed leaues the grounde:
Where this good Queene, and Subiects quiet lyue,
When ciuill warres, her neighbor kingdomes greeue.

Euen this is she, whose sacred fame is knowne,
Through out the worlde, in Enuie, Feare, and Loue,
Enui'd, because, she raignes in peace alone:
Feared, in that, she shielded, is by IOVE:
Lou'd, for desarte, whose vertues shine as bright,
As twincking Stars, do in the frostie night.

This Siluer Pen, meete for a Virgins praise,
VRANIE heere, doth ISMARITO giue:
With charmed charge, this Queenes renowme to raise:
As she in spight of Death, and Time may liue:
Which right is hers, the labour is but thine,
Then [lodging] write, as she may seeme deuyne.

Vaticinium VRANIES.

A breefe Summarie of the principall Argumentes handled, in these seuen Dayes Pleasures.

1 OF the difference betweene the Married state and the single lyfe.

2 Of the inconueniences of forced Marriages.

3 Of the inconueniences of rash Marriages.

4 Of diuers speciall poyntes concerning Marriage, in generall.

5 Of the inconueniences of ouer lostye, and too base Loue, in the choyce, of either Husband or Wyfe.

6 Of the inconueniences of Marriages: where there are inequalytie of yeares.

7 Of the excellencie of Marriage: with manye sounde Lawes and lawdable directions, to continue Loue betweene the Married.

All which Principles, are largely intercourſed, with other Morall Concluſions of neceſſarie regarde.

FINIS.

The first Dayes exercise.

Chiefly contayning: A ciuill Contention, whyther, the maryed or single lyfe, is the more worthy: And after many good Reasons, alleadged on either parte, Sentence is giuen in the behalfe of Mariage.

AT what tyme, the Earth dismantled of her braue Attyre, lamented the absence of Dame Astas company, and that faire Phœbus in his Retrogradatiō, entring the Tropique of Capricorne, and mounting in the Zodiacke, licensed naked Hyemps, to powre down her wrath, vpon the face of the whole worlde: through dread of whose boysterous stormes, euery lyuing creature, by the direction of Nature retired himselfe vnto his safest succour, as the Birde to his Nest, the Beast to his Couert, the Bee to his hyue, the Serpent to his hole: onely Man excepted, who (being beautified with a diuine spirite, and armed with reason) farre aboue the reache of Nature) scorneth to be chayned vnto any place, through the violence or iniurie of Tyme: A description of the dead of Winter.

Man by reson inlargeth the boundes of Nature, within whose lymites euery other creture lyueth.

In this dead season, suche were my Affayres, that Necessytie sent me into a Countrey farre from home, where as I was no lesse vnacquainted wᵗ the people, then ignorant of the wayes: And hauing trauayled the great part of a Christmas Eue in a desart Forrest, strayed out of knowledge, I toke me to a deepe beaten way, which promised a likelyhod to finde out some spedie Harbour: And after I had iourned the space of an howre, in a sweete Groaue of Pyne Apple trees, mine eye fastened vpon a stately Pallace, ỹ brightnes wherof, glimmered through the Braunches of the younger woodde, not vnlyke the Beames of the Sonne throughe the Crannelles of a walle, assuryng then my selfe, to receyue best Instruc-

This was the Forrest of Rauenna in Italye, (for the most part) of pine Apple trees.

This Pallace was .10. miles from Rauenna towardes the Riuer of Poo.

tions, of the better sort of people: such was my haste, as I sone arriued at this sumptuous place: but according to ỹ condition of time, in Christmas, soner to synde a friende feasting in the Hall, then walkinge in the Fælde: other then a few of ignorannt peysauntes, I could perceiue no person. The delight I toke to beholde the scituation, and curious workmanship of this Pallace, made mee so long forget the cause of my arriuall there, as in the ende one of the well qualyted Seruaunts (hauinge knowledge of my being without) in a seruisable order, came and presented mée with his Lordes curteous welcome, and reuerently requested mé to alight, and enter the Pallace: I which imagined this entertainment to be but an Italion curtesie, after thankes geuen; by a modest vertue, refused so great a fauour, & duely craued, to be directed the readiest way to Rauenna: the Seruaunt cunninglye replyed, that I could not bee receiued into the Cittie without his Lordes Bollytyne, and at this time hee sealed no mans safeconduct, without knowledge, that his affayres required great haste: in so muthe, as one with his importunities, and ouercome with wearynesse of Trauell, I committed my Horse, to the ouerringe of my man, and accompanied this officious Seruaunt, towardes the Pallace, and by the way, ouer a lardge entraunce into a fayre court, I might read these two verses in Italion.

The' custome of Christmas.

BOLLYTINE, a warrant of health without which, no man may trauell in Italy.

Pisano é Forresterio.
Entrate, e ben vennto.

A liberall welcome.

Which generall inuyting, imboldned mée so far, as I hardely marched towardes the great Hall, the Skreene wherof, was curiously fronted with clowdy Marble, supported on euery side the passadges, with stately Pillers of Ieate: and ouer the three Portalles, stood the Images of two men: the one of Allablaster Marble, bare headed, representing the vertue of welcome: the other of blewe

Welcom and Bountie, the Porters.

Marble

Warble, attyred lyke a Coke, and by him were artificially painted, Pheasants, Partriges, Capons, & other costly Cates, as the Figure of Bountie: At the entry of this stately Hall, I was receiued by the Lord of the Pallace, accompanied with diuers Gentlemen of good quallytie, with so ciuill and friendly intertaynment, as his behauiour blazoned the true knowledge of Curtesie: before we past any further, I began to recount the Aduenture which brought me thither, and craued his honourable fauour for my dispatch: Why then (quoth Segnior Phyloxenus) for so (for some cause) I name ỳ Lord of ỳ Pallace, I thanke your hard Fortune for arriuyng you here, to do me this honour: No hard, but happy Fortune (quoth I) if I may liue to honour you with my effectual seruice: Well (quoth he) after your weerie trauaile, it is more needful to prouide for your repose, then for a further Iorney, and so lead me the way into a faire great Chamber, richly hung with Tapistrie: ỳ Roof wherof, was Allablaster plaister, embost wᵗ many curious deuises in gold, & in sundrie places in proper colours was ingraued his deuise, which was A Holly Tree, full of red Beries: & in the same, a fluttering MAVIS fast limed to the bowes, with this posie in french, Qui me nourit, me destruit: And, in verie deed, the beries of the tree feedeth this Bird, and the barke maketh Lime to fetter her. But I afterwardes learned, Segnior Philoxenus vsed this Enseigne as a couert description of desire: whose sweete torments nourisheth the minde, but consumeth the bodie to the graue. In this bewtifull place, I imbraced the salutations of such a braue troupe of Gentlemen, & Gentlewomen, as the honour of the householde might well giue enuie vnto some Princes Court. And least, at my first cōming, I might be abashed through small acquantance, Segnior Philoxenus, emboldened mee with a familiar communication, and in the ende vppon a conuenient occasion, demaunded of me the name of my Countrie:

A couert description of desyre.

A ciuill foresight meete for a Gentleman,

I aunſwered him, I was a Gentleman of England, voluntarily exiled with a burnyng deſyre, to ſee the Monuments of other Countries, the order of their gouernment, and manners of the people. And are you of that bleſſed Ile (quoth he?) where the people liue in peace and proſperytie, vnder the rule of a Mayden Quéne, crowned with ſuch deuine vertues, as the whole world may hardly containe her fame. Sir (quoth I) your good teſtimony of her worthyneſſe, being a Straunger, taketh all occaſion from mée (her dutiful ſubiect) to inlardge her renowme. O (quoth he) if Enuie durſt detract her openly, as ſhe ſecretlye conſpireth her ouerthrowe, in theſe partes you ſhould be driuen to ſtop your eares, or endure a torment (to a faithfull ſubiect) more violent then Death. But the vertue of her Shielde, I meane her graue Senate, hath returned the Dartes of Enuy ſo thick vpon her Souldiers, as ſhe hath no power to eclips her bright renowme, whoſe vertue ſhineth in Enuies diſpight as a Diamõd in an obſcure place, or as the Sunne through ſmal paſſadges, into the bowels of the earth: ſo that happy and thrice happye are you, the Subiectes of the good Quéne of England, whoſe gratious gouernement, filleth your Coffers with wealth, ſealeth your dores with peace, and planteth quietneſſe in your Conſcience: ſo that (bleſſed aboue other Nations) you liue abroad, without ſuſpition of daunger at home: and at home feareleſſe of enemies abrode. Wherefore, in honour of your Soueraigne, whoſe fame armeth al true knights, with an earneſt deſire to do her ſeruice. I am glad of the meane, to beſtow on you, or any of hir nation, ỳ affection of a friend. Sir (ꝙ I) the vertue of theſe honorable thoughts blaſeth ỳ true magnanimity of a noble mind, which meaſureth not your fauour by the deſart of others, but w the ryaltie of your heart, & ſo binde thoulands in recognizſance of ſeruice: among which debters I deſire to bee inrolled, although I can diſcharge but litle. After we had beſtowed a ſmal time in theſe like ſpeches, he cõmanded ſome of his ſeruantes to direct me vnto a lodging (if I pleaſed) to bee

dis-

A neceſſary regard for Trauelers.

The vertues of the Queenes Maieſtie, maketh the Iland of Englande famous through out the whole Worlde.

Vertue ſtoppeth the mouth of Enuye, But fyreth her hart with mallyce,

The true Blazon of a noble mynd.

dispoiled of my riding necyte: who straight waies brought me into a Bed-Chamber, so well accommodated with enery necessarie pleasure, as might haue serued for the repose of Cupid and his louer Riches: hauing a fayre prospect into a goodly Garden, beautified, with such rare deuises, as deserued to be compared with the earthly Paradice of Tiuoly. And to be briefe, this Pallace, with all her conuetances, as well necessarie, as of pleasure, fully matched the stately nesse of Cardinall Furneses Pallace, buylded & beautified, with the ruinous Monumentes of Rome, in her pride: so that the curiousnesse thereof, was of power to haue inchaunted my eyes with an vnmoueable gase, had I not remembred, that it belongeth vnto a Gentleman to see, and not to stare vpon the straungest mouell that is: for base is his mynde, whose spirit hourely beholdeth not greater matters then eyther beautie, buylding or bracerie. And certenly, at this instant, I delighted more to contemplate of Segnior Phyloxenus vertues: then to regarde his sumptuous buyldings, who (as I learned of one of the Seruantes) all the yere opened his doores to euerie ciuill Gentleman, and at Christmas, inuited all commers, as a customarie dutie: so large was the prescription of his curtesie. But, which shined aboue the rest, he was in his youth, brought vp in the French Courte, where, by the grace of God, and labour of some good friend (as his behauyours could not but winne many) he learned to serue God, with purenesse of heart, and not with painted ceremonies, as his superstitious Countrie men do: which was one chief cause, why he spake so reuerently of the Queenes maiestie, whose vertues make her enemies dumbe, for malice will not let them say well, and shame forbids them to speake amis, of her sacred lyfe: by y time I had talked awhile, with one of the seruantes, & put my selfe in a more ciuill order, then was necessarie for trauel, Supper was in a readinesse: whiche although it exceeded the common order of salles, yet it passed not far the bounds of auncient custome: for my place at the Table, I had the

Tiuoly .12. miles from Rome, where the Cardinall of Esta hath a most rare Garden.

Cardenal Furnesæs pallace in Rome.

A necessarie obseruation for a Gentleman.

A worthye Custome.

He was a Protestant.

prpueledge of a Stranger, set aboue my degrée, and with the same intertainment, were Frenchmen, Almain, Duch men and other Gentlemen, Straungers, intreated. The Grand Maister of the feast, in wordes gaue vs one welcome for all, but not so few as a thousand in affable countenaunces. Supper being ended, according to the custome of the place, a Cake was cut in peeces, to the number of the Gentlemen and Gentlewomen present, & if the marked peece were allotted vnto a man, he should be King, if to a woman, she should be Quéene of the Chriſtmas pleasures: for it was agrœde, there should be but one to commaund, and all to obay. Madona Aurelia, Siſter to the Lorde of the Pallace, was crowned with the Lot, whose worthynesse was such, as herein it semed Fortune obayed deserte, for there was no Gentlewoman in the trowpe, that Aurelia excelled not in beautie, & singularity of wit, nor no Gentlemá, that her vertues inchaunted not, with more admiraion, then the Sirens swéete songes, the wether wieried Sayler, so that of the one shee was crowned with Envy, and of the other with Honor. But in as much, as this was but the fyrst night of her raigne, she referred the Proclamation of her lawes vntill the nexte daye, and so dismiſt the attendaunce of her subiectes for that night, which (in soth) lasted me but a slépe, so soundly after trauell, I imbraced mine ease.

Other straungers arriued by the lyke aduenture.

A custome generaly vsed in Friaunce, and in some places of Italy.

The nexte Day no sooner appeared, but the Trumpets sounded the honour of Chriſtmas, vppon which Sommons, the Companie rose, and (attired in their most sumptuous wœdes) in the greate Chamber attended their Quéene Aurelia, who about Seruice time, (with the Maiestie of a Goddesse) presented her selfe: on whome, all the Trowpe waighted vnto the Chappell, wheare the Seruice was not so ceremonious, as in other Churches of Italy, and yet more then agrœd with Segnior Phyloxenus conscience, onely to geue no offence, to the superstitious zeals of others. The Seruice ended, against the returne of the company, the Tables were couered in a most state-

Nately Dyned, and with the sound of Trumpetes, were serued they with so many seuerall dainty Dishes, as the Riatte of the Feaste might haue pleased Heliogabalus: After Queene Aurelia was set, the rest toke their accustomed places: but (God knowes) the eyes of the greatest parte, were more hungrye, then their stomaches, for their appetites were sated, with the ouerplentie of meates, and their desires quickened, with the regarde of the faire Gentlewomen.

Heliogabalus a most voluptuous Emperor of Rome.

The Dinner & euery solempne seruice ended, Sr. Physicenus committed the company, to the good intertainment of his Sister Aurelia, and (with a spetiall note recomended me vnto her fauour) after grace was taken of the Attendantes, certaine Gentlemen and Gentlewomen (by the appointment of queene Aurelia) were adopted with the names of their Fortunes, as occasion will manifest hereafter: and for that I was a Trauailer, she calde me Cheualiero Errante, in Englishe, The wandring Knight: whereupon Madam (quoth I) you haue thunderd me with the true name of my fortune. For I was but late out of my way, and now am I driuen out of myght. Whole are you then quoth Aurelia? at your owne direction (quoth I) well (quoth she) since so cunningly you prefer your selfe, I admitte you my seruant, and assure you let me so well reguarde, Madam quoth I, if I bee not loyall, let me not lyue: well (quoth she) I except the best. The rest of the affaires set in good order, the Harold proclaimed the lawes, whereunto the Gentlemen and Gentlewomen were bounde, with the penalties for the breach of them.

The Lawes of Queene Aurelia.

FIrst, euerie Gentleman and Gentlewoman, were conjured faithfully to execute all the charges, and offices assigned by their Queene Aurelia, and that they should be attendant of her pleasure.

Item that

Item euery Gentleman was bound, to serue some one Mistresse, before the next day at none, vpon paine, to be turned into the great Hall, among the Countrie Trulles ỹ whole Christmas. And euery Gentlewoman ỹ had not a Seruant, was iudged vnworthye, to bee courted for one weeke: for his merrit was holden very small, that coulde bee intertained of none, and her conditions very crooked that was beloued of none.

Item euery Gentleman, was bound to geue his owne Mistresse the honour of his seruise, and the chiefe place in his commendations, vppon paine, to lose her seruice, and to bee entertained of no other. For he that was disloyall to one, coulde not be holden faithfull vnto an other.

Item euery Gentlewoman, was bounde to imploye her owne Seruant vppon paine to be reputed symple. For she that affyed not in her owne Seruant, had no reason to trust an others.

Item euery Gentleman was bound, to defende the honor of his Mistresse, both with worde and sworde, vppon paine to be reputed a Coward, and not to were her glove. For he was holden very insufficient, that pryzed not his Mistresse honor above his owne lyfe.

Item euery Gentlewoman was bound, to incourage her Seruant with God countenances, and vppon the execution of any worthy seruice towarde him, with the kissing of her hand, vpon paine to be deemed, vnworthy to be serued. For she of all the world is accounted to vigorous a Dame, that with scorne, receyueth dutifull seruice.

Item euery Gentleman was bounde to Court his mistresse with Ciuill speaches, vpon paine to be forbidden, to talke of loue for thre daies. For he was accompted bace mannered, or verie grose witted, that coulde not pleasantlye intertaine time with a ciuill discourse.

Item euery Gentleman was bound, either by some exercise of value, or by some shew of excellency of wit, to approue him selfe worthy of his Mistresse: vpon paine, to be spoyled of his Armes, and the whole Christmas to attende

with

with the Pages: for he was holden vnworthy the societie of men, or the affection of women, that was neither valiant nor wise.

These Lawes proclaimed, Queene Aurelia appointed an elderly Courtier named Fabritio, and a well spoken Gentlewoman, called Donna Isabella, to be Iudges of the controuersyes, in disputation: and to attend her in her affaires of pleasure, she chused Seignior Sorrano, a Gentleman Italian, of wit quick and sharp, and for his deuices, sweete and pleasant: Don Dorotolo, a Napolitan, haughtie and prowde in his conceits: Monsier Bargetto, a Frenchman, amourous and light headed. Doctor Mossenigo, a Germaine, so called, for the plaine discouerie of his mind. Seignior Faliero a Scot, subtill and cunnyng in his deuyces: and my selfe Camillo Ismanto, an English man, in whiche name heere after, I will present those actions that touch my selfe.

Courtisie vnto straungers, is a marke of Gentilytie.

This wise choice she made to priuiledge the Strangers with the hyest fauour.

Of Gentlewomen, she chused Maria Belochy, a Damsell whose eye was able to fire a mountaine of Ice. Lucia Bella, for fairenesse & sweete behauiour an Angel. Hellena Dulce, a louing and affable Gentlewoman. Franceschina sancta, so called for hir modest and lowlye countenance: Katherina Trista, a sowre and testy Dame: Alnisa Vechio, who although shee were in the wayne of her yeeres, yet was she in the pride of yong desires.

This done, Queene Aurelia, by consent, deuided the exercises of euery day, into these times: the forenoone to be bestowed in the seruice of God: after dinner, two houres to be intertained in ciuell discourse, and disputation: the rest till Supper at pleasure: and after supper to spende a time in dauncing, maskinge, or in other like pastimes as occasion presented.

A diuision of their pleasurs

The greater part of Christmas day, was spent in establishing these orders, the rest was ouercome wt solempne Musick, for, among the better sorte, that day is honoured, with no light mirth.

THe next daye by nine a Cloche, according to one of the charges in the Proclamation, you might see the yong Gentlemen & Gentlewomen, coupled together lyke fowles on Saint Valentines day morninge. But Chaliero Ismarito, hauing the eyes of his hart setteled vpon his Mistresse beautie, with careleſſe regarde, beheldе the reſt of the company: and leanyng by a doze, thorow which she ſhould paſſe, he awayghted Quéene Aurelias comming. Who at her accuſtomed howze, preſented her ſelf with an aduauntage of beauerie, whom the whole trowpe reuerently ſaluted, and honorably accompanyed vnto the Chappell.

After Seruice, Dinner, and all were ſolempnlye ended: Quéene Aurelia with a choſen company, retyred her ſelfe, into a pleaſant drawing Chamber, to execute the reported ordenaunce. But to quicken the Spirites of the company, before they entred into diſcourſe, ſhe commaunded a faire Eunucke Boy, to ſinge ſome one ſonge, as hee thought good, who obeying her commaundement, with a heauenly note, vnto the Lute ſunge this louyng Laye.

Muſick refreſheth the wits

NO ioy comes neare the heauenly ioy of loue,
When we imbrace, the wiſh of our deſyre.
All pleaſures els, that kinde or Arte may moue,
To loue, are lyke, the heate of paynted fyre.
Loue is the roote, whereon ſwete thoughts do grow,
Loue is the ſowrce, from whence content doth flow.

¶When I behould my Miſtreſſe in the face,
Loue from her eyes, a thouſand Graces throwes.
But when in armes, I doe her ſelfe imbrace.
One ſmyling looke exileth all my woes.
Then ſtraight our lippes prepare them ſelues to fight
And on eche kys, Loue ſeales a new delight.

¶What would you more? I wiſh me in my graue,
Were but my ſoule with halfe theſe pleaſures crownde:

And

And heare on earth to be my Mistresse slaue,
I hold me free, and others to be bounde.
Wherfore, I sing which I in follace proue,
There is no heauen, to lyfe bestowed in loue.

The sweet deliuerie of this sonet, so inchanted ẏ harts of ẏ hearers, as for a space, their sences gaue place to the contemplatiõ of their soules. In the end, Madona Isabella by this motiõ, made ẏ whole cõpany a passadge for speech.

If Loue be so sweete a passion (quoth she) I muse from what cause procedeth the complaintes of Louers, who wt showering teares, bedeweth the earth: with milky sighs, dimmeth the aire, & wt shrill outcries pearceth the heauens?

The cause quoth Soranso, proceds of our fleshly imperfections, which corruptes ẏ nature of god things, & not of any defect in loue: for loue is a simple deuine vertue, and hath his being in ẏ soule, whose motions are heauenly.

Loue simplye is good.

I haue read (ꝙ Isabella) that there be sundry kindes of loue. The vse of loue, are diuers ꝙ Soranso, as in zeale towardes God, in duty to wardes our Countrie, in obedience towards our parents, & in affectiõ towards our frends. All which motions procedeth forth of one loue, although som are more vehement then ẏ other, euen as many riuers do ron out of one Spring, whereof som haue a more swift course then the other. But of that passion which we ordinarily call loue, the wish either tends to Marriage or wantõnesse. There is matter of disputation in Marriage (ꝙ Franceschina,) because ẏ estate is honorable, & yet subiect to crosse fortunes. But touching your conclusiõ of wãtõnes, it deserueth to die in silence, for known euils are to bee chastened, without allowing their defences. Madame (ꝙ Falcro) vnlesse you reuoke this sentence, we will haue you indited at Rome as an heretick, for by the Popes Cãnons, Priests may not marry: & they haue a custom among them selues, not to lie chast. Well (ꝙ Franceschina, if the Pope for this opinion, burne mée as an heretick, good men will canonise mée for a vertuous Virgin.

The distinctions of loue.

Knowne euils are not to bee defended.

A necessarye note.

Thease Digressions (quoth Dolcine Aurelia,) are the meanes (rather) to worke a confusion of our memories, then to conclude any beneficial matter for our instruction And therfore, I hold it to greater purpose (substantially) to handle one Argument, then (sleightly) to ouerrunne many causes, wherin doubts we leaue vnresolued, wyll be more daungerous vnto the hearer, then the Counselles we vse, profitable vnto the follower.

Madame, (quoth Fabricio) I hold it good, we obay your direction. And for that Mariage, is the most honourable estate of Honest and that a Single lyfe, is the greatest testimonie of Chastitie: A cruell Contention, to proue which is the most worthy of the two, would conclude much contentment: For, as Yron and Flynt, beat together, haue the vertue to smite fire: so mens wittes, encountring in youthful questions, openeth a passage for inuention of Truethe.

A contention whether Mariage or the single lyfe, is the worthyer.

Argument decideth doubtes.

Queene Aurelia, and the rest of the company, lyked verie well of the Subiect: and finding, who weare the fittest to deale in this Controuersie, Aurelia (with a glaunsinge eye) beheld, that her seruant Fabricio, witnessed no greater Ioy, then that he tooke delight in thease actions: then (some time) the secrete bestowyng of a modest smile: wher vpon she forethought, that as Flowes, when they are most hyest, maketh least noise: euen so perchaunce his dyll tongue, was gouerned by a flowing wytt, and desirous to sounde his sufficiencie, she quickned him with this crosse Parmise.

Wise silence worketh mor regarde then fooliish talke.

Seruant (quoth she) your sober lookes, promiseth a hope that you will vndertake Dianaes quarrell: but (which wil serue in this question) I feare me, you contemne Loue, so much, as you contemne Mariage: And the greater is my suspicion, in that you are a Detractor of the nature of which sort of people, is to swell, with a mortall disdayne of Mariage. The reason is (say they) their Affections are poysoned, with the knowledge of womens so hayneous enyls, as they dare not venter of that vocation. But my opinion is, they haue learned so many fastilities to deceiue a simple woman, as dandled with the kind allurements of many

A fault in many trauellers.

Loues,

Loues, they so detest Marriage, who bindes them to one only wyfe: And if you be infected w the humour of theale sorte of Trauailers, you may wel vndertake this charge: for Venus, though she loue not Diana, yet is she the sworn enemie of Iuno. And if you be found from this infirmitie, the little haste you make to marry, witnesseth, you honor Hymen, with no great deuotion, and therfore, I cõmaund you too vse all your possyble proofes, in the Defence of a Single lyfe: and for your Assistaunce, I do appoinct you, Lucia Bella, whom, this Charge can not mislyke, because (as I vnderstand) she meanes to be a professed Nun: You are to encounter the opinions of many, and therfore, arme your selues, with as good reasons, as you may.

Al vnmarried, passe vnder the name of chast.

Madame (quoth Ismarito) I am so deepely bound vnto your commaundement, as I am driuen to leaue your sugge-stions not answeared, and my owne ineterney, vnperuled, & only attend ỳ incounter of him, ỳ will maintaine Marriage, to be more worthy then a syngle life: which vocation of Marriage, though I reuerently honour, yet I so zealously affect the other, as I hope (where the Iudges are indifferent) to make the glory thereof to shine as the faire white, aboue euery other colour.

Syr, quoth Soranso, though white be a fayre colour, yet are the choyse of all other colours, more rich and glorious: so, though Virginitie (which is the fayrest flower of a single lyfe) be precious, in the sight of God, and in the opinion of men, yet is Marriage more precious, in that, it is a sacred institution of God, and more honoured of men: the Marryed are reuerently intertained, when the vnmaryed are but familiarly saluted. The Maried in assemblies, are honoured with the highest places, the vnmaryed humble them selues vnto the lowest. To be short, Virginitie is the handmayde of Marriage. Then, by how much the Maister is greater then the seruaunt, by so much Marriage is more worthy then is single lyfe.

Defences of Marriage

I confesse, quoth Ismarito, Marriage is an honourable estate, instituted of God, and embraced of men, but w her-

Defences of a single lyfe.

on had she her beginning: vpon this cause, to kepe men from a greater inconuenience: as the Lawe was founded vppon this reason, to punishe the trespasses of men. But if no offence had ben giuen, the Law had not neded. So if man had lyued within boundes of reason (whiche before any commaundement geuen; was vnto him a Law) Marriage might haue ben spared: and therefore in the hyest degree, is but a vertue vppon necessitie: where Chastitie, is a deuine vertue, gouerned by the motions of the soule, which is immortall, and perticypating of the same vertue, is alwaies fresh and greene. The euerspringing Baye, is the Metamorphos of chast Daphne, whom Appollo, although he weare a soueraign GOD, could not allure to Mariadge: which prooueth Chastitie, a true spark of Diuinitie, whose twinkling reflexions, so daseleth the eyes of imagined Gods (whose powers must nedes be more great then the greatest of men) as they cannot see an ende of their incontinent desires: where as the beautie of Marriadge, is many times blasted by fortune, or the frailtie of the Married.

Therfore (think I) by how much deuyne thinges are, of greater empyrise then earthlye; by so much the Single lyfe, is more worthy then then the maryed.

And in aduauntage, [q Lucia Bella] where Soranso sayth, that there is great honour done vnto the married, and to the Single is giuen light regard, I pray you whether are Baccus minions or the Muses, most reuerensed: Among men, whose places are hyer then the Cleargies: and amonge women, whose greater then the religious Dames?

Defences of Mariadge.

They haue not this preheminence [q Faliero] because they professe a Single life, but because their function is more sacred then other mens, who if their prayers to GOD bee no more zealous, then their vowes to chastytie are stedfast, you flye to the authoritie of a company as spotted as Labans Sheepe.

The cause why the Cleargie are reuerensed.

But

But where Sir Ismerito saith, ỳ Mariage is but a vertue vpon necessytie, to restrayne man from a greater evyll: I approwe it an estate, set downe by Nature, and that man hath but amplified it, with certain Ceremonies, to make perfect the determination of nature: For we dayly se, in vnreasonable Creatures, Mariage is (in a sorte) worshypped: Fowles of the Ayre (I meane) the he and the she, cupple together, flie together, fede together, and neast together. The Turtle is neuer merie after the death of her Mate: and in many brute Beastes, the lyke Constancie is fownd: But (generally) there is neuer iarre nor mislykyng betwene the Male and Female, of vnpollitique creatures: and among the most barbarous people that euer lyued, by the Impression of Nature, Mariage hath (euermore) ben reuerenced and honoured: Muche more, ciuill people, ought to affecte this holy estate: And where Ismarito, attributes suche Glorie vnto a Single lyfe, because that Daphne was metamorphosed into a Bay Tree, whose Branches are alwayes greene: In my opnion, his reason is fayre lyke the Bay Tree: for the Bay Tree is barren of pleasant fruit, & his pleasing words of weighty matter.

Vnpollitick creatures reuerence mariadge,

Furthermore, what remembrance is theare of faire Sirinx coynesse, refusing to be God Pans wife? other then that she was metamorphosed into a fewe vnprofitable Reedes: Or of Anaxaretes chaste crueltie towardes Iphis, ouer then that she remaineth an Image of Stone in Samarin.

Many other suche lyke naked Monumentes remayne, of nice contempners of Marriage.

But in the behalf of Mariage, thousãds haue ben chaunged into Olyue, Pomegranate, Mulberie, and other fruictfull trees, sweete flowers, Starres, and precious Stones, by whom, the worlde is beautified, directed and norished.

In many well gouerned common wealths, Sterylitie hath ben reputed so vile, as the Aged was of no man honoured, ỳ had not childrẽ of his own, to do him reuerence.

Then

Then, by how much those thinges, which nouish with increase, are more necessarie then those things, which but simply please the eye: by so muche, the marryed, is more worthy then the single lyfe.

Defences of a single lyfe,

Sir, quoth Ismarito, it seemeth that you haue read a Leafe more then Dame Katherynes Pun: for she (simply) tried all thinges, and you (subtilly) vse, but what serueth your owne tourne: you reproach a Single lyfe, with Barrennesse, & commend the fertilytie of Marriage: But had you shewen the wordes with ỳ Corne, bare pasture wold haue retourned as great a benefit, as your harueft. The Monsters, Serpents, and loathsome Creatures, mentioned by Ouide, in his Metamorphosis, were they not I praye you the fruicts of Marriage: as wel as the blessings, whiche you so affectedlye reported? Oedippus was glad to scratch out his eyes, because he could not indure to behold the vices of his Children. The good Emperour Marcus Aurelius in his aged daies, neuer rose that he sighthed not: neuer dyned that he fretted not: nor neuer went to bedd, that he wepte not: to heare, see, and consider, the monstrous enyls of his Children. Admit the Married, haue vertuous Children, they may dye when they are yonge, then the godnesse of their lyues, increaseth sorrowes, by their deathes: and where the comfort is so doubtfull, it is not amisse to refuse the hazard of the greefe: neither dyeth there any of Dianas band, but that their vertues reuiueth them as the ashes of the Phenix, tourneth into an other Phenix.

Vertuous fame, is an other lyfe.

It is for some Phenix sake, quoth Quene Aurelia, that you thus stoutly defend a Single lyfe.

I do but your commaundement, quoth Ismarito.

Yea (quoth she) it is at my commaundement, but yet for some others merit.

The impatiencie of women, will not be hidde.

Alvisa vechio, fearing that Marriage wold receiue some disgrace, if that Quene Aurelia fauoured the Defence of a Single lyfe, could not longer suppresse her affections, but with a womans Impatiencie, blamed the rigour of Diana,

Diana, who condẽned Acteon to be deuoured of his owñ Hoūndes: who caused louely Adonis to be slayne by a wylde Boare: with many other cruell partes, vnsemyng the naturall pittie of a woman: but (which might haue sa-ued a great deale of Argument, or at the least, which wyll now serue ouer the Controuerlie) compare [ye the] Iuno and Diana together, and by their callings, you may easely iudge who is the worthyer. Diana (poore soule) is but a Goddesse here on earth, and Iuno is Queene of Heauen: Dianaes force, is in her Bow and Arrowes, Iuno bellow-eth Thunderbolts, vpon her enemies: Diana, is attyred with greene leaues, and Iuno with glorious Starres: Di-ana, feedeth on rawe Fruites, and drinketh cold waters: Iunoes Feastes, are of Manna, and her Bowles are fild with Nectar: Dianes Musick, is no better then the voy-ces of a fewe Nymphes: Iuno is recreated with the Har-monie of Angelles: Dianaes pastime, is (a sute) to chace the fearefull Roe, where Iuno (in Phaetons wynged Cha-riot) pursueth a thousand seuerall pleasures: then, by how much the pompe of Iuno, exceedeth the naked Triumphes of Diana: by so much, Marriage must needes be more wor-thye then the Single lyfe.

Lucia Bella, that should haue answered Alyssa Vecchio, (not vnlyke the Marygoulde, that closeth her Beautie, when Phebus is attyred with his brightest Rayes) so ad-myred the glory of Iuno, y, as an inchaunted creature, her tongue forgot her naturall office: the reason was, her hart was sodenly surprised with an ambitious desire of honor, which change, Lunario perceyued, with the first: and least, her silence should conclude a yealoūsy: All is not gold [ye he] that glistereth, nor euery thyng counterfet that is not curiously garnished: a smyling countenance is no full testimonie of a merie hart, nor costly Garments, of a rich purse: And (perchaunce) the griefe of Iunoes secret discon-tentmentes, is greatter then the delight of her glorious pompe: where Diana, who (as a Diamond in the darcke, shineth of her selfe) needeth not the Ornaments of Iuno.

Vaine glori-ous shewes bewicheth women.

Contentmẽt neither fol-loweth the greatest, nor scorneth the meanest.

And as thée is (simplye) of a pure substaunce, so her thoughtes, muste needes be sweete, and quiete.

Sir. Maria Belosby. Your soundest iudgements, are of those things that we our selues see: therefore, if the apparaunce of Mariage, be worthier then the apparaunce of the single lyfe: if sentence be truely pronounced, it must be in the behalfe of Iuno.

Quene Aurelia perceyuing the increase of Hmaritos aduersaries, (for who can stop a streame: measure the fire: weygh the winde: or hynder Fancyes passage?) and withall considering how that the controuercy was sufficiently debated, commaunded the contenders, to keepe silence: and referred ỳ quæstiõ, to be Iudged by Fabritio, & Isabella.

Who hauing aduisedly considered, the reasons on both sydes, agreed that a single chaste lyfe pleased God, because, Chastitie is pure: and also delighteth man, because, thée quieteth the mynde: but a chaste married lyfe, bothe pleaseth, and honoureth God: because Marriage liuely presenteth the woorld, with the Image of hir selfe: pleaseth, and profiteth man, because, she giueth him a companyon, by affection, chaunged into his owne disposition: of whom he hath children, who in dispight of death, preserueth him alyue, And therefore, the sentence of them both, was pronounsed by Fabritio, in the behalfe of Marriage: who with all, enlarged her prayses, with the reporte of many sweet Blessinges, whiche thée liberallye bestoweth, vppon her Subiectes.

Sentence gyuen, in the behalfe of Mariage.

But least the company, should haue ben fyred with to hasty a desyre of Marriage, he coled they affections, with such cautels, as they that had their voyces ready tuned, to synge the prayses of God Himen, were of the suddayne, as mute as a fishe: by reason whereof, Fabritio, had free passage: for his counsellinge reporte: who, after many woordes, to either purpose deliuered, concluded with the opinion of Plato, That Marriage, was a Parradice on earth, if her Lawes be obserued: and a Hell in the House, where her Statutes are broken.

Platoes opinion of Mariage.

The

The Gentlewomen will not what to say, to Fabritios bitter sweete commendation of Marriage, vntyll Bargetto quickned their tongues, by this pleasaunt suggestion.

If (quoth he) Platoes opinion be lawe, by the same reason, woomen are either Angells, or Deuills.

And why not men, as well as women (quoth Isabella) whose disposition beareth the greatest swaye in this votation.

I will showe you a reason, quoth Doctor Mossenigo, men with a meane, cause temper their passions: when a woman hath no measure in her loue, nor mercye in her hate: no rule in her pittie, nor pietie in her reuenge: no Iudgement to speake, nor patience to dissemble: and therfore she is lykened vnto the Sea, whych (one whyle) is so mylde, as a small Gundelo mouteth her alight, and anon, with outrage, she ouer whelmeth the tallest shippe.

Ah Master Doctor, quoth Katharina Trista, I feare me you are so learned, as like the Hyen, you change your self sometimes into the shape of a woman: but yet, of this malitious purpose, to learn their dispositions only to reproch their kinde: but had any of vs the cunning, to become a man but a while, I imagine, we should euer after, loue the better to be a woman.

You haue rather cause (quoth Dandolo) to let Master Doctor kisse your hand, (for commending your kynde) then to blame him, by a surmise, of iniurye, offered vnto women, for if there be a few good, they couer ỹ faults of a nũber that are euill: as a litle golde, guildeth a great quantitie of iron: and for any thing he sayde, you haue as generall an interest in vertue, as in vice.

Yea, but [q Quæne Aurelia] he is to be blamed for his intent, which was euyll, & deserueth not to be praysed for the good which came of it, which was our mirth.

Madame (q the Doctor) so much greater is the good, you receiue by my Trespasse, as therby you are honoured with the vertue, to forgiue.

Pleasant talke is good phy-sicke for sorrowe.

The extreme passions of a woman.

A GVNDILO, is a litle Boat like a wherie.

HIEN, somtimes a man, and somtimes a woman.

The intent of euyll, is to be punished.

Pardon is to be vſed in ignorance and not in wilfull faultes.

Yes, but (quoth ſhe) remiſſion is to be vſed in ignorant offences, and not in wilfull.

My Habit (quoth he) is a teſtimonie that I ſpake not of malice.

The puniſhment of great offenders dooth moſt good in example.

So much [q ſhe] ỳ greater is your fault, in that it proceeded vpon pleaſure: and where you thinke to priuiledge your ſelfe by your Habyt: for Example ſake, you ſhall at (open) Supper, bothe renounce your Hereſie and make ſatiſfaction, or abide the Judgemẽt of theſe Gentlewomẽ.

If there be no remedie [q he] I muſt obay.

The Doctor thus taken tardie, gaue occaſion of laughter vnto the whole company.

Which, blowne ouer, [q Soranſo] we haue trauailed this day to an vnfortunate ende: for that now, towardes night, we are entred into an open Champion, wheare we finde many broade wayes to Hell, & but one croſſe Path to Heauen.

Well (q Mnéme Aurelia) we wyll take other tymes, to beate out the true paſſage: And (leaſt we be lated) we wyll no further to day.

Wherupon, after a Courtly reuerence done: Mnéme Aurelia, with her Attendantes, ſhewed her ſelfe in ỳ great Chamber, where ſhe might repoſe her minde vỳ the choice of ſondrie pleaſures: For his, or her diſpoſition was very ſtrange, that in that company, could not finde both a Companion and ſport, that pleaſed his humour.

FINIS.

The

The first Nights Pastime.

AMong wise men, these Orders, haue euermore ben obserued, or allowed: In the Church, to be deuoute: in place of Iustice, to be graue: at home to be affable, & at meales to be mery: for in the Churche we talke with God, who seeth our hartes and hateth Hypocrysie: in Iustice, we sitt to chasten light demeanours, then, great were the shame, that our countenaunces shuld condempne our selues: Deuotion. Grauitie.

At home we rule and commaunde, then were it Tyranny, to vse seuerytie, there, where, is no resistaunce. Affabilitie.

At meales to bee merrie, disgesteth meate, and refresheth the witte: then is he an enemy vnto himselfe, that contemneth the rule of health, & the helper of knowledge. Howsoeuer the three first preceptes were obserued, Segnior Philoxenus and his honourable guestes duly executed the last, who in the midst of supper hearinge of Doctor mossenigos pennaunce, hasted the execution. Myrthe.

The Doctor seeing there was no remedie, openly confessed that hee had praysed women against his wyll, for which he was condemned to singe Ab re nuntio, and to make satisfaction by some other meanes: And as hee thought the contrarie was the amends of euerie trespas, and therfore, where as he had praysed them against his will, hee was ready to dispraise them with his will.

Subtiltie beateth true meaning with his owne sword.

Quene Aurelia, woulde haue taken exceptions to these wordes, but that the company cryed, The Doctor speaks Law, which shee coulde not with Iustice violate, wherupon Mossenigo, reported as followeth.

¶DOCTOR MOSSENIGO HIS Satisfaction, for prayſing women againſt his will.

IN the famous Citie of Vienna, in Auſtria, ſomtimes dwelled a ſimple Sadler, named Borrihauder, who was married to an olde crabbed ſhrew, called Ophella: the agreement of this couple was ſo notable, as the Emperour Charles the fift, commaunded his Paynter Parmenio, to drawe their counterfeats, as a Monument of fury: Parmenio, commyng to doe the Emperours commaundement, found Borrihauder weeping with the agony of his wiues ſtripes, and Ophellas cheeks as red as fire with the heate of her tonge: whiche ſtraunge ſight, chaunged his determination, into a pleaſaunt conceit, and in place of their Counterfets, in a fayre table, he drew an Element troubled with lightnyng, and vnderwrit Ophella, and in another Table faſtened to the ſame, he likewiſe drew an Element darkned with rayne, and vnder wright, Borihauder. Parmenio preſented this trauel vnto the Emperour. The Emperour ſeeing the two names, and not the ſhape of thoſe, hee commaunded to be drawne, demaunded the Paynters meanyng herein, who pleaſantly anſwered, that he could not take the view of Ophellas face, for feare of being fyered with the lightning of her tonge, and that Borihauder was drowned with teares, which as ſhowers of Raine folowed the thunder claps, of his wiues Fittes: But in good time (had ſhe died) this Demideuill Orphella fel ſo extremely ſick, as in euery mans iudgement, it was needefull to giue Phiſick to her ſoule, but boteleſſe to beſtow any of her body: Borihauder ſeeing her, as he thought at a good paſſe, was ſo accuſtomed to ſorrow, as hee determined to ſoule her paſſing bel, with this counterfet mone. Ah deare God (q he) how vnhappy am I to loſe my louing wife, my good wyfe, my ſweet wife: O how happy were I, that as we haue lyued together, that we might nowe dye together. This pittyous ſound of her huſband, ſo melted

her

the dying parte of Ophella, that lyke a Candle consumed, that leaueth a little smoke in the wicke, she lay both speechles, & senceles, saue that the panges of death, sometymes threwe a weake breath out of her mouthe: but lyke vnto wilde fire, that burneth in water, the Cordiue, that would haue killed the deuill, in her case, recouered her to health, which was her husband, out of feare of her life, in dispight of the iniurie of time past, fell to kisse and coll his Paide, which watched his gasping wife, before hee toke order w the Clarke, to ring her knell: which Ophella, as dim as her sight was, perceiued, & Furie, which was the last motion, that accõpanied her in life, like a whirl wind, ỹ with a suddaine violence, drayweth things into the ayre, so fired her hart with malice, to se her husband in this iolity with her maide, as madnes, gaue her the strength to crye. Ah, ah, Traytour, I am not yet dead, ah villain, villaine, I am not yet dead: and through this passion, choller so dryed her Cater, as shortly after, she perfectly receyued her health: and so caimalled her husband Borrihauder, as by the motions of sorrow, & payne, he hung himselfe in a Crabtree: O quoth Katherina Trista, it was great dammage that Thymon of Athens was not in the town, to shew al malitious men that tree. The deuil might haue put in their mindes, to haue hanged themselues.

This suddayne answeare of Katherina Trista, tickled all the companye with a laughter, a good parte whereof, were redy to scandall women, with a frowarde nature, beyng by this example, more fostered with dyspight, then good vsage: who, nowe for feare of theyr owne reproche, amplyfied not Maister Doctors tale, with any other spightfull authoritye.

A cunnynge answere, taketh away the grace of a shrewd tale.

For the Hystorie of Thymon of Athens dogged nature, was so well knowne to euerie Gentleman, as the remembraunce of his name, assured them, that there neuer lyued woman of so frowarde a conditȳon: neyther is it possible, that euer any man agayne, shoulde be so great an enemye to Humanitie.

THYMON of Athens was the worst enemie of humanitie.

And

And there vpon [q Falerio] Thymon of Athens was without heyre or succesor, and therefore is no able example, to blame vs.

Neither had Ophela (for any thinge we heare) either heyre or succesor, (quoth Aluisa Vechio:) then, by your owne reason, is of no authoritie to slaunder our sere.

This one quip for an other (although more vrydelye handled of the Gentlewomen side, accordinge to their naturall modestie) quieted either parte. In so moch as Doctor Mossenigo humbly desired to to be receiued, into the grace of women againe.

Nay, [q Quéene Aurelia] you deserue to bee euer-euermore banyshed the presences of women.

Alas good Madam, (quoth he) I did but your commandement, and therupon I appeale to the report of the company.

A dutiful subiect is bound to obay his Princes wordes, and not linger vpon the effect.

Yea, but (quoth she) my meanyng was otherwise.

O Madame (quoth he) Subiects, are bounde to execute their Soueraignes woordes, and are not priueledged, to interpret their charge, to their owne fancy.

I see well, [q Quéene Aurelia] that there is no dealyng with a Lawyer, for they can defend their owne tresPasses, with the same swoorde, they punish other mens offences, and therefore better to haue you a fayned friende, (being so daungerous) then an open enemie: wherefore, we pardon you.

A fayned friend is better then a dangerous open enimy.

By this time, Supper, and enerie seruice of the Table ended. Whereuppon, Quéene Aurelia, and the whole company rose, and saluting one an other, with a ciuill reuerence. The Musick sommoned the yonge Gentelmen, and Gentlewomen, to daunsinge: for (this night) they expected no other pastime, vnlesse it were dicing, carding, or such like vnthrifty sports. And therfore as the night grew on, or they ware wearie, vntill the nexte morning they commytted one an other, a dio,

FINIS.

The

The seconde Dayes EXERCISE

Containing (with many other necessarie Questions) a large Discourse of the inconveniences ensuing Marriages.

AVrora had no sooner forsaken her Husband Tithons bed, but that Phebus ashamed of his ouer drowsy sleeping, in the darke Caues of Tartessus; hastely harneled by his Horses, and in his fierie Chariot, clymed the Mountaine Octa, the painefull trauell whereof made bright, Pyrois and sparklinge Phlegon, breathe flambes lyke the burninge Furnace, wherein Vulcan forgeth the Thunderbolles of Iubiter: In so much as Phebus golde rayes (which beautifieth the Heauens, and comforteth the earth) pearced through euerie small passadge, into Segnior Philoxenus Pallace, and glimmering in the yong Gentlemens faces, awakened them, with an imagination, of their Mistresses beauties (who scorning their Beds, as Graues which buried the one half of their pleasures, and the Cannapies, as Clowdes that shrowded the brightnesse of their louely starres) hastily started vp, to honour and salute the Imagines of their hartes delights: and to awaken the Ladies and Gentlewomen (who of the suddaine, could not be attyred) the tingling of a small Bell, gaue them warning of a seconde: In so much as by nine of the Cloche, Queene Aurelia, and her stately Attendants entered the Chappel, in such equipage, as I think, the Preacher, Fryer Bugiardo, imagined our Lady was come from Loretto, to honor Segnior Phyloxenus Aultar: and therefore to welcome her the more, he so extolled our Ladies vertues, and the good and pitifull workes of our Cannonyzed Ma-

A Diſcription of the Sunne riſinge.

Pyrois and Phlegon fained to be two of the Sunnes Coche horſes

The Bed reſembleth the Graue.

Laureta, commonly called Loreto, the great pilgrimage of Italy

where is a small Chappell, sometymes made, by the cunning of certaine Fryers, and the consent of some of the Citizens of R o c a m a d o r: only, to bring Traffycke to their Cittie, destroyed by the Gothes, and Vandals: and in the night, stole it out of the Towne: and spread a rumoure, that our Ladye by Aungells, had brought it out of I v r y: the mansion House, wherin she ther liued: whych Fable, an nũber hold for a trueth.

trons, and Virgins: as if the Crown of Heauen, had stode vpon our Ladyes head, and that the earth (cheefely Italy) was blessed for pittyfull womens sakes: of whych, they could haue no greater testimonie, then that our Ladye by myracle, had possessed them, with her earthlye Mansion: whych she dayly visiteth, with a thousand blessinges. And therfore, q he, repayre her Churches, cherish her Priestes, praye before her Aulters, and your sinnes, whatsoeuer, shallbe forgeuen: & she is pittifull, as a woman: and can rule her son, as a Mother: and with such lyke olde tales, and Tapers, he lighted the people, as they thought, to heauen: but in verye trueth, into blinde Ignorannce Caue, from whence, the deuill carryed them to Hell.

Ignorannce Caue, the hye waye to Hell,

Ismarito smiled, to heare the subtilties of the Fryer, and sorrowed to se the simplicitie of the people, in causes that appertayne vnto the soule, who in the affaires of the earth, are as wylye as Serpents: whose countenaunce, when Philoxenus beheld, he priuilye remarked, how Ismarito lyked Fryer Bugiardo his sermon.

Italians, a most subtyle kinde of people.

Ismarito merely answeared, it was pitty that Iudas had not harde the lyke, after he had betrayed his Maister Christ: it might haue ben, vppon such large promises of forgiuenes, he would not so desperatly haue hanged himself.

Then quoth Philoxenus these pleasing sermons be not vnnecessary in this countrie, where sinne is so grose: for were not the people in hope, that our Lady, of pitty, would pardon them, a number would follow Iudas in dispaire: with feare, that Gods Iustice would condemne them.

Sinne cannot indure to here of Gods Iustice

It seemeth reason (quoth Ismarito) that the people holde me what is sayd in the Pulpit: for they vnderstand not what is read in the Church.

In this especiall case (quoth Philoxenus) all our trolles, are curses.

A tirranny ten tymes more

So that our firſt reſtraint from reading the Scriptures, could not but come from as accurſed a ſpirit as his, that firſt inuented the Turkes Alcaron, for by the paine of the one, Mahomets Idolatry, is vnreprehended, and through our ignorannce in the other, the Popes blaſphemye, is in vs vneſpyed, and thereby both God is dyſhonoured, and manye a Soull diſtroyed: ſo that happye, and thryſe happye, are you of Englande, that haue the ſacred Byble, and the hard paſſages of Scripture, expounded in vulgar Language: that your common ſorte, howſoeuer youre Prealates lyue, vnderſtande whether they erre or no in theyr Doctryne.

And ſynce the Subiectes of the Emperour, Alexander Seuerus, honoured theyr Soueraygnes vertues, wyth theſe acclamations.

NOble Alexander, wee praye the Goddes, that they haue no leſſe care of youre Maieſtye, then you haue of vs: moſt happye bee wee, that wee haue you among vs. Noble Alexander: The Goddes preſerue you, the Goddes defende you: proceede foorth in your purpoſe: we ought to loue you, as our Father, too honour you as our Lorde, and to admyre you as a God, heare among vs. And therunto added: Noble Emperour, take what you wyll of our Treaſure and ſubſtance to accompliſh your Purpoſe, (only) for buylding of three Hoſpitalles, to ſuccour the ſicke bodies of the poore:

By howe much more zeale ought you, the good Queene of Englandes Subiectes, adde to this Prerogatiue? Do (gratious Queene Elizabeth) what ſhall ſeeme to you good: for your moſt bleſſed nature cannot erre, or do any thing amis that you purpoſe, who by diuine inſpiration, hath vnlocked the fountaine of grace: ſo that the thirſtye ſoules both of her rich and poore ſubiectes, may freelye drinke the water of lyfe.

Segnior PHILOXENVS, ſo affected this ſpeech, as ISMARITO coulde not, but imagyne, hys heart ad-

cruell then Dennis Bull.

Alcaron, a Lawe that forbydds the Turks to diſpute, of Mahomet.

A diuine bleſſinge.

A token of louinge Subiectes.

Reconciliation may take away reuenge, but not grudge from enimies harts.

adiudged him, a straunger to Grace, and vnworthy lyfe, that was her ballatle and sayd not therevnto, Amen. The end of Fryar Buiardos clawing Sermon, broke off thys priuate talke, and the Gentlewomen, proude of the commendation, of their pytifull sere, now wished, that Doctor Mossenigo had ben vnpardoned his yesternightes trespasse towards women: that the holy Frier, might haue visited him before our Ladie of Loretto: who, the greatter parte of Dinner time, left his victuelles to inlarge his Feminine prayses.

In the ende, talking vppon the meate, he found prating verie vnsauerie: and therfore, to recouer his losses, his lippes layde on loade: which Falerio, and some other of the pleasaunt company perceiuing, allayed to reward the Fryar for his good Sermon, with Tantalus dinner, and to that end, busied him with many questions, which he euer answeared in a monisillable, so that his tongue hyndred not his feeding: As, (q Falerio) a question or two, Maister Fryer I pray: saye, quoth he: who strikes with the harpest rod: God: of all other, who is most euill: Deuill: in distresse, who deserueth most rueth: Trueth: who is charged with most tryme: Tyme: what houlds the worlde in most imprise: Vice: who is the greatest lyer: Fryer: Desier: without flame, what maketh the greatest fire: Ire: what sin is most accurst: Lust: what bread is best to eat: Wheat: what drink is worst for the eyne: Wine: When they could deuise no talke, to put lyse in ỹ Fryars tongue, doctour Mossenigo demaunded, why he was so breefe, in his answeares: O (quoth he) Pauca sapienti: Then (q the Doctor) it is good taking awaye, this plenty of meat, for cloying Fryar Buiardoes wit. The hole company, hearing the Fryar beaten with hys owne sentence, tourned into a contrary sence, burst out into suche an immodcrate laughter, as choller that rose to the very throat of ỹ Friar would not suffer him to swallowe, one bitt more of meat: in somuch, as the bord was taken away, and the Friar driuen to saye Benedicite, with an emptye stomacke: an

Questions answered by Monisillable.

inter-

faynment, as fit for a flatterer, as a reward for a faythful seruaunt.

A good reward for Flaterie.

The office of courteous reuerence, fully discharged: the company retyred towards the fyre, to pause a little after their dinner, obseruing therein an olde health rule.

After dynner, talke a while,
After supper, walke a mile.

Where the pittifull Gentlewomen, moaned the dysgrace of their prayse Waller, the Fryar, but murmured more that he was crossed (without a blessing) by theyr enemye, the Doctor. And to put them out of this matter, Bargetto sayde merrily, that the Fryar had taught hym such a cunning way to woo, as to melt a woma into pitty, he woulde wish, but the opportunitie of three howres: two to loue, and one to prayse the thing they lyke. Yea (quoth Franceschina Santa, his Mistres, since women are so mercyfull, it is necessary to voyde the subtilty of men: and to giue example, I enioyne you, these three dayes to speake no more of loue: And questionlesse, thys payne set vppon Bargettos head, was no greater then his ouersight deserued: for in doing of these three thinges, is great daunger, and final discression: to play with fire: to strine with water: and to giue a woman knowledge of our power: therfore, he that will discouer his owne secreat aduauntage, is worthy to haue his heyre cutt with Sampson.

A profitable Note.

Queene Aurelia, by this time was reddy to walke into the drawing chamber, to continue her established exercise: and for the execution thereof, shee called certayne of her chosen Attendats, (whose appearance being made,) to obserue her former course: for auncient customs profitable, are better then new lawes incertaine, shee commaunded the Eunuk, to set their witts in an order, by the vertue of some sweete harmony, who, taking his Lute, after a dutifull obaysaunce, played, and sunge, this following Sonnet, in Italon.

TO realish Loue, I taſte a ſowrie ſweete,
I finde Repoſe, in Fancies fetters bounde:
Amyd the Skies, my wyſh I often meete:
And yet I lye, faſt ſtaked to the grownde:
My eye ſees Ioy, my hart is grypde with payne,
I know my hurt, and yet my good refrayne.

But how theaſe hang, the faithfull Louer knowes,
And yet can geeue, no reaſon for the cauſe:
The power of Loue, mans reache ſo farre out goes,
As bownd [perforce] he yealdes to Cupids Lawes,
And yet we finde, this Libertie in Loue,
As bard from Ioye, Hope doth our griefes remooue.

Then Loue ſitte crowned, as Soueraigne of my thought,
And Fancie ſee, thou other motions chace,
To do whoſe wyll, Deſire in me hath wrought,
A ſtrength to ronne, in Gyues, ſweete Pelops race,
And thoſe to charme, that ſtudie me to ſtaye,
It may ſuffiſe, the wiſeſt paſſte my way.

The double effectes of this Sonet, made them freſhly to remember the doubtes, they left yeſterday vnreſolued. And to avoyde degreſſion, whiche rayſeth many difficulties, and reſolueth few: Queene Aurelia, cauſed a Repetition of Platoes opinion of Mariage: which was: She was a Paradice on earth, where her Statutes were kept: and a Hell in the Houſe, where her lawes were broken.

Whereupon (q Dondolo with the libertie of Queene Aurelias fauour) I demaunde the cauſe: why that the Male, and Female, of bruite and wilde creatures loue, cherish & take comfort, in one anothers companie, onelie by the Impreſſion of nature: and man and woman, that

are

Reason giueth man soueraintie ouer al creatures.

There is diuersitie of cõdition ineuery kinde.

Reason findeth out the imperfection of nature.

Cause of misliking in marage.

Causes of comfort in marage.

Reason in-
deth over the
imperfection
of
Experience
is the best
Iudge.

Ioy, of vncurable to raise? Hold euery man assure himselfe of this one thing, that yet there is no woman, but searcheable hart, is the only harbour both of her good and euil thoughts: and (vnder) in appearance, the honourable, and the dishonest, the vertuous, and the vitious; and in diuers, diuers sorts of attainers, rare naturalls beautified with many more. If the good vertuous disposition will with chaste vnderstand, the vnder with counterfait subtilties will blindly at inconuenient lutes; If the good vnderstands as a vertue, the bad with euell ouerrules speach, shall be as highly esteemed: but the good with the heauens and benefites of God, weighs it the bad with the flames of hell, and will be found as so: that, as the diuell cannot commit sinne, Christ will not be determined, sin ought to be before euen in some man that rich in grace be full bound

The greatest Clarke (by Plato) proues not alwaies the wisest man, and none more apt to be beguiled then he that presumeth all, through discretion. Vnder the shadow of a pure innocency, and friendly loue, a malitious wit worketh that both by coun-
tenances, and speaking seeme a temperate gouernor. When are persons knowing the contrarie, will trie them all by the touch.

The ouerplus of Canker, blemmeth lyke the fairest Ey-
mantane: the bitter Bullise, resembleth the pleasaunt Mirabolan, and the cold Dead, the luscyous Peppin. Euen so good and bad, faire and foule, chaste and incontinent, women are made of one mould, framed of one flame, and naturally graced, with a shamfull blushing, but as in finest the Chamelyn call the Bullise, and the Crab in re-
spect, bewray their imperfections, euen so with enduing wis-
dom, the subtillest deuises, with the wisest inuentions of all con-
ditions, women will finde: Copper hates point, but not touch with Gold: Fire hides flames, will breake forth in heate: water sources stope, find out new passages: euen so the impudent woman, the body mooued, disclaseth her pleasures: the blinde with flatteries, deceiueth in pompe, and the wanton lose charged, will fall to folly.

Well,

an Well (q Dondold,) notwithstanding your directions be good, yet the pathe to heauen, is so difficult to fynde, as the ignorant passenger without direction, is like to follow the beaten waye to Hell, and the surest guide is Experience:

So that the direction of the Parents, is to be imbraced of the Chyldren in this behalfe. The foresight of Parentes.

Parents with regarde, forsee the euils that negligent Children, fele ere they withstand: Parents prouide liuing, to mainetaine their Childrens loue.

Children often times by matching with beggers, diminish theyr parents inheritaunce.

Parents labour for necessaries to support an household: The toil of housholde.

Children onely take for silken ragges, to vpholde their pride:

Parents haue care to matche their Children with those of vertuous conduit: and Children lightly regarde no more then their lowers amiable countenaunce.

I confesse with you (q Falicro) the ouersights of yonge men in their choyce, but I crye out vppon forcement in Marriage, as the extreamest bondage that is: for that the raunsome of libertie is ꝑ death of the one or ꝑ other of the married. The father thinkes he hath a happy purchase, if he get a riche young Wyfe to match with his daughter: But God he knowes, and the vnfortunate couple often fele, that he byeth sorrow to his Childe, slaunder to himselfe, and perchaunce, the ruine of an auncient Gentlemans house, by the riot of the sonne in Lawe, not louing his wife. A reprehension of forced Marisage.

But admit there be no disagreement betwene the parties, which is rather for time then foresight in parentes, who regarde that the landes and goods be great, but finally waye, whether the beauty and behauiours please or no: yet loue enforsed, taketh knowledge neither of frendes, fauour, forme, goods nor god bringing vp. Loue will not be constrained.

Delicate meate, hardely forceth an appetite vnto the

sycke: pleasure yeldes no solace to the sorrowfull; no more can forcement enforce the fré to fancie: The Lyon with gentlenes may be tamed: but with curstnes neuer conquered: much more lordly is Loue, for as Petrarke deuyneth.

The Prince, the Peere, the Subiect and the slaue,
Loue giues with care, to him they make their mone.
And if by chaunce, he graunt the grace they craue,
It comes of ruthe, by force he yeldes to none.

The euil of sediousnes.

I could report many examples of large authoritie, to proue this inconuenience, but to a needelesse ende: for tediousnes dulls the remembraunce of the hearer, and tyres the tongue of the Reporter. In daylye action, you may vew the libertie of Loue, his contempt to be constrained, and the great compassion he vseth when he is with curtesie required, which account, inforced Mariage is seldome considered. There is procurement of frendes before plightment of faith: safety for hostages before assurannce of loue, and clapping of handes before knitting of hartes: an occasion that the sorrowfull partyes mourne when they are Married, and reioyse when by death they are seuered.

Dondolo replyed, that when there is no remedy Reason will driue them to Loue.

Reason and Loue, are enemies.

But Faliero maintayned, that Reason and Loue, are at deadely fode: Reason byds thée loue, but where thou art lyked, and Loue byds thée fancie where thou art hated: Reason directes for thy benefit, and Loue allures to thy detryment: and to conclude, the office of Reason is to appease olde greefes, and the nature of Loue is to raise new debates.

Tush, tush, (q Bargetto,) among the married, quarrels in the day, are qualified with kisses in the night: whereupon groweth this Adage.

The iangling wordes, that Louers vse in rage:
Giues Loue a grace, when anger doeth asswage.

A wytnesse, that Vnkindnesse inlargeth Loue, as the wracke of Winter doeth the beautie of Summer: then, although the Parents matche at first, be without the fancie of the Children, a reconciliation (in fine) will double their comforte.

An other reprehension of forcement in mariage

Sir (q Soranso, fauouring Falieros opinion) you wrest the Apage is to a contrary meaning: for it is to be vsed but where there hath beene louelyute perfect loue, and where a grounded loue is, although the Married menace with their tunges, they malice not with their hartes: on the contrarie parte: loke what rule the Louer vseth in loue, the Enemie obserueth in reuenge.

Therefore if the Married abhorre before Marriage, they may well dissemble with their tounges, but will neuer be delighted in their harts: and where there is such a deuision in the desires of the Married, fayre, fained semblaunce, will some turne to that fowle falling out: their choice goeth forwarde as the carriage drawen by two Oxen, faile to faile: the Husband wyll haue no delight to go, nor the Wife delyre to saue: Seruauntes with negligence will walke, and byrelinges, with pyoloyning, will winne: and (which is worst) the continuaance of malice, will confound them with mortall hatred: hatred betweene the Married, breedeth contention betwixt the parents, contention betwixt the parets, raiseth quarrels among the kindred, & quarrels among the kindred, occupieth all the neighbours with slaunder: so q for the most part, these forced Marriages, engender to, rowes for the Married, disquietnesse to both their frends & kindred: but which will remedy greate, the scandall of enemyes, enuoy in neyther of they wretchednesse.

Loue tooke by Contemplation.

A riddle to a louerles purpose.

This being said, Aytie applied the further praises of the contrary part, so full was the eare of Lucrece in Marriage, so that to paint out the inconueniences therof in his proper colloures, Tarkine Ruelle commaunded Falieros

to confirme his sufficient reasons, with the discourse of some rare Historie, whose commaundement he willingly satisfied, and reported as followeth.

The Historie in the reproche of forced Mariage, reported by *Faliero*.

IN the famous Cittie of *Cirene*, in *Affrick*, dwelled sometimes a riche Marchaunt named Tryfo. This Tryfo had a wealthy neighbour called Clearches, who of long time entertained one an other with a neighbourly affection. Tryfo to inherite all his livings, had but one onely sonne, named Sicheus: and Clearches one onely Daughter called Elisa. The Parents to establish (as they imagined) an euerlasting amitie, betweene theyr houses, concluded a Mariage for theyr vnfortunate Children: making no doubt, but that they would as well inherite theyr affections, as theyr livings: of which there was hope enough, if the order had bene as good to establish theyr Loue, as the haste great, to solemnize the Mariage: for that in theyr persons, appeared no signe of disagrement, nor in theyr abilyties cause of exception: but Loue (that beholdeth no more quicknesse in a Dyamond, then in a dim Saphyre) though he take impression by sight, roteth in contemplation: which pointe of exercise of the soule, finally delighteth greene Youthe, who intertaine their thoughts with a thousand vaine fancies: but to my purpose. The Mariage day drew neare: and as at the bery sith of Battell, the wise Captaine animateth his Souldiers, with some plausible Oration, euen so the night before the Mariage, Tryfo schooled his sonne Sicheus, with this following aduertisement.

Looue rooteth by Contemplation.

Aduise to a booteles purpose.

O good sonne quod he, for as much as the subtyltyes of men, and so cunning the deceits of women, as the most (especially the yonger sorte) will credite theyr lokes, without looking into their liues, beleeue their promises, and lightly regarde their doubles, being blind to perceiue theyr entertainements, and disdaine to reckon theyr shrewde payments.

For as the sycke pacient, comforted with the Phisitions words, leanes to examine the qualities of his receites: Euē so the wretched Louer, cured with the yelding of his beautifull Mistresse, with negligence, bothe ouer lookes his owne benefit, & her behauiour. Salomon was deceyued, Sampson subdued, Aristotle derided, and Hercules murthered, by the illusions of errant honest women. Kinge Demetrius, notwithstanding he was bothe wise and valiant, was so bewitched with the wyles of the notorious strumpet Lamia, as in open Scholes, he raysed disputations, whether the loue he bare Lamia, or the Jewels he bestowed vpon her, were the greater: or whether her merrit exceded them bothe or noe. Yea when she died he caused her to be Intombed vnder his Bed Chamber windowe, to the ende, that with dayly teares he might worship her engraued bones, who (liuing) was of him intirely beloued.

Looue yeelds neither to wyt, strength, nor learning.

An extreame affection.

If the wisest, and the worthyest, be thus ouertaken in their affections, what easie baites may beguile thee, who in yeares art young, of substaunce delicate and lustie, and therefore apt to loue: redy in conceyt, and of consideration vnperfect: what in desire, and in discretion colde? My sonne, by experience I know, and to preuent thy ouerlikely mischaunce in choyce: I haue chosen thee a wife, fayre to please thee, ritche to continue loue, her Parents my assured frendes, and she thy affected louer: loue her well, beare with her in small faultes, as a woman and the weaker, & bridle thy owne euill affections as a man, her head and gouernour: and in thus doing, God will multiply his blessings vpon you, and make your aged Parents to dye in peace, to se you liue in prosperitie. Young Sicheus regarded his Fathers tale, as Scholliers do their Tutors, who giuing them leaue to playe, admonisheth them withall, to keepe good rule, which they promise, and performe the contrary. With the like affection, Sicheus embraced Mariage: Yet he was not so sone wearie of dallying with his Wife, as he was ready to entertayne a Mistres;

as that in short space, he became a common Louer, and a careleſſe husband: and Witvali, grew as arrogant in defending his libertie, as diſſolute in his actions and behauiour: If his friends did gently aduiſe him, he was of age to counſell himſelfe: if his Parents did sharply reprehend him, he would impudently answer, he was paſt correction: if his Wife found her ſelfe agreeued with his hard vſage, ſhe might well complaine, but he would take no time to amend: ſo that his dayly actions of euill, take away all after hope of welfaring: in ſo much as he became odious vnto his friends, that beheld his lewde inclinations: and a plague vnto his Wife, who was dayly oppreſſed, with his monſtrous vices. So that, the ouercharge of ſorrow made her many times paſſage, for theſe and ſuch like paſſions.

The title of Mariage, maketh youthe arrogant.

O vnhappie and ouer haſtie Mariage, which in the prime of my youthe, with diſcontentments, makeſt me reſemble a fayre Fig Tree, blaſted with the after colde, of an vntimely Spring: but why blame I Mariage, which is honourable? alas, becauſe the abuſe of good things, worke euill effectes: Roſes vnaduiſedly gathered, prick our hands: Bees vngently vſed ſtinge our faces, yet the one pleaſaunt, and the other profitable: ſo that of their come any euil of that which is good, our folly or fortune is cauſe thereof: Aye me, when I was married, I was to young to be a wife, and therefore haue no reaſon to exclayme on folly: But Fortune, ſo dole falle thee, which croſſeſt me with curſes, in poſſeſſing me with thoſe things, which others holde for bleſſings: Wealth, that beſtoweth pleaſures on many, is the originall of my woe: Mariage, which giueth libertye to many, inlargeth my Fetters: and commaundeth death for my raunſome: Beautie that adorneth many, is to me a diſgrace: for that, inioying her fortune, I am of Siceus not ſaufalled, of whom euery ſoule and common Drull is beloued: But therein, Fortune, thou doeſt me no wronge, for my hate towards him, ouerpaſſeth his light regarde of me: O but my part is continually

Abuſe of good things, worke euill effectes.

That which is bleſſing to one, may be a curſe to an other.

Careleſneſſe of the huſband breedeth hate in the wife.

mally afflicted with his euill, and his finger neuer akes with my malice. Yea: but Forberaunce edgeth the sworde of Reuenge, when Choller, though it often strikes, it woundes not muche. Raine falleth euery where, yet beateth but the leaues, the thunder Bolt lighteth in one plate, but yet teareth vp the rootes: so though I dissemble till opportunitie, Sichæus shall feele my hate to death: and though I endure a space, I will redeeme my dying life: and perseuering in this resolution, Elisaes thoughts, that were lately drowned in sorrow, now flamed with desyre of Reuenge: and the Deuill who is the Executioner of Vengeance, presented her forthwith this vngratious meane.

Choller, is soone quited, but Forberaunce increaseth malice.

The Diuell is the Executioner of vengeance.

A Ponge Gentleman, named Chion, among a troupe of other Ladyes and Gentlewomen, beheld fayre Elisae, with such a burning affection, as he forthwith dispossessed his owne hart, to make his bosome the seate of her imagined Image: so that his soule, that continually eyed her beautie, and his heart, at the direction of his Mistresse, gaue such a heate to his desire, that had he béene sure to haue receiued Ixions torments, for his ambitious attempting of Iunoes loue, he could neither haue left to loue, nor haue forborne to séeke for grace: so that follow what would, he forthwith presented his affections, in this ensuing Letter.

An extreame passion of Loue.

Chions Letter to Elisae.

FAyre Mistresse, had I vertue to perswade you to ruthe, as you haue power to make me loue: the discouerie of my blasing affections, would

would melt you, (were you a Mountaine of Ice) to pitty: But for that Loue is more vehement in the heart, then in the tongue, I appeale to your owne motions for grace, if you haue euer loued: if not, I hope for such iustice at your handes, as you shall loue: and yet thus much I saye, although I affye nothing in my perswations, because they be but wordes. I presume of my indeuours, for that I haue vowed my life, to death, to do you seruice: of which you can haue no better assurance, then imployement, nor I a hyer fauor, then to be imployed.

Good Madame, martir me not, with ordinary doubts, in that my affections are not ordinary. For as your beauty excelleth all other Dames, as the fayre Rose eache Garden Flower, euen so the full power of loue, hath made me in the estate of flaming flaxe, that is, presently to receiue grace, or in a moment to perish. Thus longing for your sweete answer, I somewhat succour my torments, with the imagination, that I kisse your gratious hand.

Yo more his owne. **Chion.**

This Letter sealed, and subscribed, was delyuered to so cunning a Messenger as néded no instructions in Chions behalfe. The Letter presented, and aduisedly reade by Elysa, surprised her with an vnmeasurable ioye: not so much for that she had purchased her self a faithfull Louer, as procured her Husband a mortall enemy: of which Chions Letter gaue her not so great assurance, as the disposition of his countenances, in a former regarde: and therupon pursuing Sicheus with more hate, then minding Chion with affection, she mused vpon an number of mischeefes, inuented by desyre to be reuenged, and suppressed by feare to be defamed.

A naturall feare in a vvoman, suppresseth many of their euill affections.

In

In fine, remembring that she had read: Loue quickeneth a mans wit, although it burieth Reason: To trie, if he could deuine, what Seruice she desired: she retourned Chion a Brieue, wherin he had a light to mischiefe, and yet might be read, without bleamyth of her honour: the Effect wherof, was this.

Whyle CICHEVS doth lyue:
ELISA can not loue.

CHION, receyued this Scrowle: But yet before he presumed to reade the Contents, he kissed and rekissed the same: houlding an opinion, that commyng from his Mistresses handes, it deserued suche honour (althoughe it conteyned Sentence of his death: not vnlyke the foolishe Mahometians: who vpon their Emperours Commaundementes, are ready Executioners of their owne lyues:

An example, for Christian Subiectes.

But to my purpose: when Chion had throughly perused this strange Answere: weare it Cicheus his heauy Destinie, or a iust Scourge, for his fore trespasses: (accursed that he was) he became so iust an Executioner of Elisaes wicked wil: but yet with this interpretation, that the loue she bare her Husband, directed her in this answer.

Craft hath many times his will, with an opinion of honestie.

In so much, as, ouercom with a furious hate towards Cicheus, as the Barre of his welfare, lyke a Lyon that bites the Iron grate, which houlds him from his pray: sodenly with this salutation, he sheathed his Sword in Cicheus intrayles.

CICHEVS shall not lyue,
To hinder CHIONS loue.

The fact, was so fowle, and withall so publique, as the Officers of Iustice, immediatly sealed vpō Chion: & for y his bloodie sword, was a witnes of the trespas, there was no Plea to saue him: for wilfull faultes may be pitied, but deserueth no pardon: and to say trueth, neither did he desire to lyue, because ELISA, the vertue of his lyfe, by the charge of Lawe, was bound to sue him to death: who

Wilful faults deserue no pardon.

followed the proceſſe, with an apparance of ſorrow, ſuche as if her Conſcience had bene without ſcruple of guiltineſſe, or her harte a thowſande degrées from ioye: when God knowes, ſhe was puffed with the one, and the other, ſo that the wonder, at her diſſimulation, equalled the reproche of her notorious hatred.

A fauour euil beſtowed.

To be ſhorte, this was the Iudges ſentence: Chyon ſhould be beheaded, as amends for Cicheus death, and the Widdow ſhould be endowed with his goods, for the damage done vnto her: but God which knoweth our ſecret faultes (when Iudges though they rule as Gods, know, but what they heare and ſee as men) not willynge to hide ſuch an haynous offence: Firſt, amaſed all the hearers, with an vnknow voice, Eliſaes harte, is as Gyltie, as Chions hand: and therewithal, thundred this following vengeance, vppon the cleared malefactor. The Infant in Eyſaes wombe, as it were engendred of the Parents malyce, at the verie inſtaunt, not obeying the courſe of Nature, ſo tyrannized her Intrailes, as with very agony ſhe dyed, and with all remayneth an opinyon, that the Huſband, Wife, and Sonne, by the appointment of the Gods, were Metamorphoſed into Vipers, whiche venimous Beaſtes are thrall to theſe curſes. The female after ſhee hath engẽdred, murdreth the Male, becauſe ſhe wil not be ruled as an inferiour: and the yong eate themſelues, forth of their Dams Intrailes: becauſe they wil not be bound to the obedience of Nature.

This Iudge is not parciall, for fauor, gain or feare.

The curſes geuen vnto a Viper.

Well quoth Soranſo) though your Metamorphos bee vnlykly, yet is it not vnneceſſarilye applyed. For, for the moſt part, thoſe which are forced to Mariage, agrée little better then Vipers. But it ſeemeth to mée (Segnior Faliero) you haue to fauourably reported this Hiſtorie in Elyſaes behalfe, conſidering the mortal venyme ſhe tempered in her harte.

Breuitie is beſt in paſſionate matters, and effectatiõ, in pleaſaunt.

Mary (quoth Faliero) longe ſolute wayes, both tyreth the Horſe, and wearieth his Ryder, where both the one, and the other, ouercommeth the length of fayre paſſages, with pleaſure: Euen ſo, in a ruthfull Hiſtorie, ouer plentie of

wordes, both greeueth the reporter, and giueth meane for a thousande sighes to breake from the hearer, where affected circumstances giue a grace to a pleasant tale. Sorowe to heare their kinde thus stayned with crueltye, locked vp the tonges of the poore Gentlewomē a pretie while. In the end (q Aluisa Vecchio, a dame more olde, & bold then the reste,) meseemeth that Faliero hath but little fauored Elysa, for he hath showen her euill, and the scourge of her euill: and in charitie, he was bounde to shewe the cause of her euill: I would quoth (Doctour Mossenigo) that Frier Bugiardo, had hearde this disputation, it might haue ben the breaking downe of the Altar, whereupon he but lately committed blasphemie, would haue more reformed him, then his pleasing Sermon, could haue confirmed vs. These aduantages the Doctor toke to crosse the Gentlewomen, his late open enemies, and but nowe his fained friendes: not vnlike a sneaking dog, that neuer barkes but bites withall. And to spite them the more, quoth hee, Monsier Bergetto, since your are bound from speaking of loue, you haue both cause and opportunitie to talke of womens hate.

Sorrowes cause seth silence.

We are bound to showe aswell the cause as to punnish the euill.

Good morralitie, is better then euil doctrine.

There is no trustinge of a reconcyled enemye.

The example of a naughtye nature.

Pardon me (quoth Bergetto) for this penance was but a due payne for my presumption, which I hope to ouercome with patient suffering: and sure in this milde answere: Bergetto shewed a moral vertue, and Doctor Mossenigo, by his malicious question, a cankred nature: for simplie to offend proceedeth of frailtie, but to perceaue in euill is a noate of wilfull frowardnesse.

A necessarie note.

Well, notwithstanding Bergettos temperaunce, a Caueler caught hold vppon this question, as a Watrine vppon an old dye Pariebone, & to proue a womans hatred more greater then her loue: hee auouched many cruell authorities. But Faliero, who had donne them some iniurie in reporting the late history made them part of amends, & put their aduersarie to silence in prouing the contrary: his reason was, that their hate, in the extremest degree, stretched, but to the death of another, and their loue many times, hath donne wilful murder vpon them selues.

A Caueller, hath colours for euerie question.

Wemẽs loue, is more great thẽ theyr hate

Then it followeth, by how much we prise our selues aboue an other, by so muche, theyr loue is greater then theyr hatred.

Wemẽ do amis, but men are the cause.

Yea (quoth the Doctor) but their loue and hatred, are both violents: and euery violent is an euill.

Beauty ouercommeth the wisest.

Yea Master Doctor (quoth Maria Belochy) their euills are the greater for men, for by their flattering enchauntments, wemen loue immoderately, and stung with mens vnsufferable iniuries, they hate mortally.

The Doctor replied, there was more power in her lokes, then authoritie in her wordes; but least he should be subdued by the one, he would not contend with the other.

Why (quoth Quæne Aurelia) beauty worketh no more impression, in a Doctors eye, then doth poyson, in Mineruas sheelde, for he by Philosophy can subdue affection.

EVRIPIDES comparison, betweene Beauty and Loue.

Madame (quoth he) you may well compare beauty and poyson together, for their operations, are a lyke: saue that beauty is the more extreame, in that she infectes with her lokes, and poyson not, vnlesse wee taste it: or when it is most strong, not vnlesse we touch it: yea, Euripides, compareth her inchauntement, with the inticementes of a kingdome, whereas he saith.

IN these two thinges, a Kingdome to obtaine,
Or else to worke the fayre to their will,
(So sweetely tastes the grace of either gayne,
As) men ne dread, their friendes with foes to kyll:
The reason is, controulment shrinkes the place,
Whereas a Kyng, as soueraigne Iudge doth sit,
In loue, because that reason lackes his grace,
For to restrayne, the selfe conceyghtes of wit,
So that God knowes, in daunger standes his lyfe:
That is a King, or hath a fayre wife.

To deale in Princes affayres, the companye was to grene: but in Beauties behalfe, there was neither Gentleman, nor Gentlewoman, that was not desirous to be reuenged of the Doctours detractyon: for he that hath a

slaun-

slaunderous tonge iniurie thy name, and is himselfe hated of all men: but for that it was neere to late, to decide any other great question, Queene Aurelia adiorned the ending of anie controuersie, vntill the next day.

slaunder is generally hated.

The Deuice of the second Nights Mask.

By a secreate foreknowledge of a Maske, with which Soranso, Bargetto, Ismarito, and others, purposed to honour Segnior Phyloxenus, and his company Supper, was hastned, & some ended: and after the one had saluted the other, with an accustomed reuerence: while the rest of the Gentlemen interteined Time, with daunting, or dealing with their Mistresses, the Maskers withdrew themselues, and about nine of the clocke, in this disguise, presented themselues againe.

A Consort of sweete Musycke, sounded the knowledge of their comming: 6 Musitians, in Gyppons and Venetians, of Russet and Blacke Taffata, bended with Murrey, and thereon imbroadered this Posie. Spero, Timeo, Taceo: expressing thereby, the sundrye passions of Loue: and before them two Torchbearers, apparelled, in Yallowe Taffata Sarcenet: the Generall apparell of the Maskers, was short Millaine Cloaks, Doublet and hose, of Greene Satten: bordered with Siluer: Greene Silcke stockes: White Scarpines: Rapiers and Daggers syluered: Blacke Veluet Cappes, and white Feathers. They agreed to be thus attyred, to showe themselues free, in the eye of the world, and louerly bound vnto their Mistresses.

A Gentleman is not to shoe his passions, by his attyre.

Men in many cases are to be priuileadged, for an others merrite.

Ismarito for courtlie sake, because he was a stranger, and withal, in that his Mistres was the most honourable, had the leading of this Maske, who lighted with a torch, by his Page, apparelled in Blue Carnation, and whyte Taffata: the colours of his Mistres: entred with a Ventoy in his hand, made like an Ashe tree: inuelled about with Iuye: expressing this posye: To haue wherebie: with which,

Ventoie, a Fan.

which, vpon fit opportunitie, he presented Queene Aurelia, his Mistresse: within which, were couertly hid these verses in English: Italion.

TWo Soueraigne Dames, Beautie and Honestie,
Long mortal foes, accorded are of late.
And now the one, dwels in my Mistresse eye,
And in her hart the other keepes her state,
Where both to show the vertue of this peace,
To garnysh her, make riot of their Grace:
In her fayre eye, Dame Beautie doth increace,
A thousande Gleames, that doo become her face.
And with her harte, thus doth the other deale,
She lowly seemes, and mountes throw chast disdaine,
So that her thrales doo serue with honest zeale,
Or fearing blame, doe yeelde vnto their paine.
The heauenly soules, enuies the earthes renowne:
Such gyftes deuine, in humayne shape to see,
And Ioue still moues, a Goddesse her to crowne:
Which is decred, when Nature shall agree.
Thus happy I [in Fortunes frownes long whyrld]
A Goddesse serue, and soueraigne of the world.

BARGETTO, lighted by a Page, apparapled in his Mistresse colours, Greene, Carnation and Whyte, followed Ismarito, hauing the mouth of his Mask closed with a small Golden Lock, as a witnesse of the true execution of his Mistresse Commaundement: and vpon his fist hee caried a Parrate to prattle to his Mistresse, vppon pausing betweene euery solemne Almayne, and couertlye vnder the Parrats wynge, was hidden this passion.

HEnce burnyng sighes, which sparckle from desyre,
To pitty melt my Mistresse froser Hart:
Her froson hart, that Fancy cannot fyre,
Nor true intent, perswade to rue my smart.
Haste, haste, I pray, the Ioye passage breake,
And pleade for him, that is forbid to speake.

What

What though at firſt, you faile to calme her rage,
Yet as the Sunne, from earth doth draw the Rayne,
Your vertues ſo, the ſtormes of ſcorne may ſwage,
Or feede Deſyre, with ſhowers of diſdayne.
For euen as drink, dooth make the Dropſey drye,
So colde diſdaine, compels Deſyre to frye.

Her wyll be done, but I haue ſworne to loue,
And with this vow, will nourith my delight:
Her ſcorne, my woe, nay, time may not remoue,
A faithful zeale out of my troubled ſpright.
Yea more then all, Ile Sacrifice my blood,
And fyre my bones, to doe my Miſtreſſe Good.

SORANSO, lighted by a Page, in Orange Tawny, Watchod and Greene, was the next that preſented him ſelfe: who vppon his left ſide, had a Harte, of Crymſon Gramado Silke, ſo artificially made & faſtened to his doublet, as if his body had opened, and his hart appeared, which fell downe at his Miſtreſſe feete, vpon ſuch a fortune, as ſhe was bounde to take it vp, which opened, ſhe might beholde the Picture of her ſelfe, reading this ſubmiſſion.

EVEN as the Hart, a deadly wounde, that hath
Retires him ſelfe, with ſighes to ſolace greefe:
And with warme teares, his gored ſides doth bath,
But finding mone, to render ſmall releefe:
Impatient Beaſt, he giues a heauy Bray,
And haſts the Death, that many wouide delay.

So I whoſe Loue, beyond my hap doth mount,
Whoſe thoughts as Thornes, yet prick me with Deſire:
Whoſe ſute and zeale, return's with no accompt:
Whoſe hope is drye, ſet in a harte of Fyre:
Holde this for eaſe, foorthwith to ſpoyle the eye,
That looke and lou'de, then in diſpaire to dye.

A hap-

A happy Doome, if it for Law might ſtande,
But men condemd, them ſelues may not diſpatch.
Their lyues and deathes, are in their Soueraignes hand
So myne in hers, whoſe Lookes did me attache:
And therfore I, to pardon or to kyll,
Muſt yeald my ſelfe, the Pryſoner of her wyll.

L'ENVOY.

THen Ladie faire, receiue what longes to thee,
A fettred thralle, attyred with diſgrace,
And at thy feete, his wounded hart here ſee,
And in the ſame, the Image of thy face.
Whiche bleding freſh, with throbs throwes foorth his mone,
Rueth, rueth, deare Dame, for that I am your owne.

DONDOLO, lighted by his Page, apparayled in Tawnie, Blew and Black Taffata, was the fourth: who vppon his Breaſt, bare a Myrrour, ſet the outeſide inwarde, and yet faſtened ſo ſlope as it might receiue light, with an Imagination, that he ſhowed his Hart, the Beautie of his Miſtreſſe, & in ỹ thought, he wrot vpon the out ſide: Baſta che ſpero: within whiche glaſſe, this ſonet was coningly cõuaied: which vpõ a fit opportunitie he preſented vnto his Miſtreſſe, Lucia Bella.

FRom ſhore to ſea, from dales to mountaines hie,
From meddowes faire, amid the craggie rocke,
Loue doth me leade, I know not whether I,
But euermore a paſſage doeth vnlocke.
Nowe doe I fight, now weepe, now death I feare,
In all theſe ſtormes, yet loue the helme doth ſteare.

In deſert woods I wander to and fro,
Where I wilde beaſtes, and fiers Serpentes meete.
Yet ſafe I paſſe, Loue doth direct me ſo.
In tempeſtes rough, my barke doth alwayes fleete.
Yea, when Sunne, Moone, and ſtarres forſake the skie,
Loue giues me light, from my faire Miſtreſſe eye.

I mount to heauen, I know not with what wings:
I sinke to hell, yet drowne not in distresse:
Twixt Ice and flame, Loue me in safetie bringes,
But to what end in sooth I cannot gesse:
Yet hap what shall, Loue giueth me this scope,
In daungers mouth, to liue alwaies in hope.

FALIERO lighted by a Page, attired in Peach colour, yellow, and popeniay greene Taffeta, was the fifte & last that entred: who (as of the were chiefe of his Arme) caryed a whyght Turtle, so artificially made, as it deceyued, no lesse, then Parrhasius painted Table Clothe. In whose Beake, were fynely roulled these Verses.

IF on sincke Faith, one Hart vncharg'd with fraud,
One langour sweete, one wish, desire dooth moue:
If honest Zeale, a gentle breast doth lawde.
If wanderyng long, in the Labrinth of Loue,
If wan pale cheekes, are witnesses of woe,
If reaking sightes, throwne from a burnyng harte:
If all these, and thousand sorrowes moe:
May charme Mistrust, and make you rue my smart.
Faire Mistresse, looke but in my Meagre face,
And you shall reade, that I haue needs of Grace.

In this order, and with these deuises, the Walkers entred, and after they had saluted Queene Aurelia, and the honourable of the company, they placed themselues, some of the one side, of the greate Chamber, and some of the other, obseruynge therein a more discreate order then the ordynary Walkers: who at their first entraunce, either daunce with them selues, or rudely seale vppon the Gentlewomen: but these Walkers, intertained a smal Tyme, with their Musick, while they had leasure to loke about, and espie who were the worthyest amonge the Ladies.

In the ende, Iuditta kyssing his hand, with a Countenaunce abaſed, humbly deſired Queene Aurelia, to do him the grace, to vouchſafe to him and Sperl, Bergetto make choiſe of Franceſchina Sanſa: after him, Soranſo, the wiſed, Maria Belochi: Dondolo, rayſed Lucia Bella: and laſt of all, Faliero, tooke his Miſtreſſe Catharina Triſta: and thus, they obſerued in their choyce, the ſame courſe they kepte in their entrance.

After this Companie had performed all the ciuill Seruices of Walkers, leauyng behinde them, their Miſtreſſes honoured, and the whole companie much contented: they departed in the ſame order they entred: ſauyng that their Miſtreſſes were poſſeſſed with their ſeuerall Deuices.

Which done, the Gentlemen and Gentlewomen began to ſhrinke out of the great Chamber, as the Starres ſeeme to ſhoote the Skie, towardes the Day-cake of Daye.

FINIS.

The thyrd Daies Exercise

Conteyning sundrie Morall Precepts. With a large Discouerie, of the Inconueniences of Rash Mariages.

THE Authorytie, is dayly, Experience, that proueth, how that the differett worldly thinges, in some endes, eyther by benefit of fortune, or violence of death: neither is the firmest worldly pleasure, of more continuance, then an Imagynation, whiche is brought forth with a contrare Suggestion.

The vncertaintie of worldly thinges.

What difference was there betweene the Fortunes of Cesar and Pompey, when their endes were both violent: saue that I hould Cesars to be the harder: for that, he was murthered in the Armes of Prosperytie, and Pompey, at the feete of Disgrace: but being both dead, vnto their Monumentes, Writers adde this Opinion.

Both POMPEY and CESAR, died violently

Cesar, in his lyfe, was more fortunate then Pompey: and Pompey, more honest then Cesar.

A proofe, that some Disgrace, is the ground of Good Reporte: and some good fortune, the Trumpe of Infamie: therfore, let no man yeld to Aduersitie, nor affie too much in Pompe and painted Prosperytie: for the one, is but vexation, the other vanitie, and both in short time vanish.

A sodayne alteration (as me thought) made me to contemplate of these causes: for that (commynge out of my lodgyng somwhat tymely,) I putted the great Chamber, with as strange a regarde, as he that cometh out of a House full of Torch and Taperlights, into a darke and obscure Corner: knowing that at midnight (aboute whiche tyme, I forsoke my company) I lefte the place, attyred lyke a seconde Paradice: the earthly Goddesses, in brightnesse, resembled Heauenly Creatures, whose Beauties daseled mennes eyes more then the Beames of the Sunne:

The sweet melick recordes of the Harmonie of Angells, the straunge and curious devises in Tapistries, seemed as sygures of devine Misteries.

And to be short, the place was a verie Sympathie of an imagines Paradice. And in the space of one slumbering sleepe, to bee left lyke a desert wildernesse, without any creature, saue sundrie sauadge Beastes, portrayed in the Tapestrie hangynges, inspired sorthe a heauy passion in my minde, as for the time, I fared as one, whose sences had forgot how to do their dewtiefull offices: In the ende, to recomfort my throbbing hart, I toke my Cytterne, and to a solempne note, sung this following Sonet, which I a litle before, compiled whyle my quiet thought, I pastelled after the reading of Boecius of the consolation of Philosophy, translated into Italian, by Colimo Bartoli.

FArewell, bright Golde, thou glory of the worlde,
Falce is thy show, the sothe thou make at the soule:
Farewell, prowde Myndes, in thousand Fancies twirld
Thy pompe, is lyke the Stone, that still doth rowle.

SISIPHVS.

¶ Farewell, sweete Loue, thou wall of worldly ioy,
Thy wanton Cupides, are spited with mortal sin:
Farewell, dyre Place, thou doost the feire annoy,
Therefore my hart, no place to harbour in.

¶ Enuy, farewel, to all the world a foe,
Lyke DENNIS BVLL, a torture to thy selfe:
Disdayne, farewell, though eye thy thoughts doe flowe,
Death comes, and throwes, thy Sterne vpon a shelfe.

Flatterie, farewell, thy Fortune dooth not last,
Thy smoothest tales, concludeth with thy shame:
Suspect, farewell, thy thoughes, thy intrayles wast, (blame
And fear it to wounde, the wight thou fayne would'st

Sclaun-

Sclaunder, farewell, which pryest with LYNX his eyes,
And canst not see, thy spots, when all are done:
Care, Care, farewell, which lyke the Cockatrice
Doest make the Graue, that al men faine would shun,
And farewell world, since naught in thee I finde
But vanytie, my soule in Hell to drowne:
And welcombe Phylosophy, who the mynde
Doest with content, and heauenly knowledge crowne.

During the time, that my thoughtes (wounded with the charme of my passionate Musick. The Dan decked in his most gorgious Rates, gaue a bon Giorno, to the whole troupe: and so many as were, within the sownde of my Instrument, were drawne, with no lesse vertue, then the Steele vnto the Adamant. In so much, of the suddaine, to beholde the statelynesse of the presence, I was driuen (wyth of my mute, with a sparklyng admyration) not vnlyke vnto him, that staring ouer a dying brand, is sodenlye wakened with the lyghtenynge of a thousande sparkles.

The offices of Curtesie discharged on euery part, Segnior Soranzo sayed: the Poets fayned not without reason, that Amphions Harp gaue fence vnto stone Walles. For so deuine (quoth hee) are the operations, and vertues of Musick. As he that shall be bounde, to declare her particuler Graces, shall be no lesse troubled then the Paynter Zeuxes was in the counterfettinge of Cupid: Who after much trauell, was driuen to draw him blynde, for other wise, he had vnder taken Sisiphus tasse, because the twinckling reflections of Cupids eies, threw a thousande Beauties vpon his face, and shadowed the worke of the Paynter.

A commendation of Musick.

A fayning how CVPID came to be called blinde.

Thus through Ignorance, Cupid hath euer since bin reputed blinde, and for his owne perfection, is honoured with y title of the God of Loue. The name of Loue gaue

a large occasion of discourse: but for that an other tyme was appoynted for those disputations, and the morninge was wholly dedicated, vnto the seruice of God: the question drowned in Soransos suggestion, and the whole company seylent, in such affayres, attended Quæne Aurelias comminge: who, in chaunge of gorgious, and rich apparell, kept her accustomed howre, to go vnto the Chappel. By that time seruice was ended, and euery mans deuotion donne, dinner was ready to be set vppon the Tables, with such choyce of delicate Viandes, as vnto the bountie of the Feast, there might nothing be added.

After that Quæne Aurelia and the rest, had taken their ordinarye places, euery one helped the digestion of their meate, either in inuenting some quill merriment, or in hearinge it reported by an other.

Bergetto all this while, was neither heard to speake, nor seene to smyle.

Which perceyued by Franceschina Santa his Maistres, she (moued with the spirit of compassion) studied, howe with Justice, shee might revoke her sentence, and bringe her seruauntes tongue: and to that ende, shee demaunded, how thyse good turnes, might be vnrewarded, thyse offences pardoned, thase injuryes least vnreuenged, and in euerye of these Justice preserued? This question passed throughe the table, and returned without his true resolution.

A question to trye a quicke witt.

In the end (quoth Segnior Philoxenus) Monsier Bergetto, what is your opinion?

Sir (quoth Bergetto) my Maistresse hath locked the tongue, that should pronounce it.

Why (quoth Franceschina) these be no questions of loue, and therefore you haue libertie to speake.

No Lady (quoth Bergetto) but his vertue may appeare in the aunsweare.

Well (quoth his Maistresse) if you canne cleare your trespasse, by one of these questions, I must do no iniurie to Justice, and therefore, saye your pleasure.

Vppon this warrant (quoth Bergetto) to your first

thyne, I am ware: A Captayne maye betray his charge, which is a benefit to the enemy: but the betrayer, is not to be reckned as a friende: for he that will sell his countryman, may not be held assured, to a straunger. Secondly, a Theefe that peacheth his fellowes, doeth good to the Common wealth: yet, deserueth no reward: for he that may priuiledge his owne theft, in bewraying other mens, will euermore frame vpon presumptio. Thirdly, to win a mans money, is a good turne, & yet the loser is not to be recompenced: for his intent, was to winne the winners.

Three good turns, may be receiued, vnrewarded.

To your second three questions, a man maye offende through ignorannce, which is excused without a pardon: for ignorannce, is without intent of euill: therefore to be suffered, though not to be cherished: A man may offend, through necessitie, which commendeth Iustice, with the vertue to forgiue: for necessity, is bound vnto no law, and therefore, deserueth not to be punished with the rigour of law: To the third, a man may offend through rashnes, & make amends vp repentāce: which Iustice may pardō, vpon preiudice to equity: & herein (faire Mistres) I haue showen my trespas, & the reparation of my trespasse.

Three offences, may with Iustice be pardoned.

To your third three questiōs, a man may hurt his friend against his will, which is an iniurie: yet, ought not to be reuenged: for reuenge, can but afflict ỹ trespasser, and the misfortune, greeueth him: Before the husband, a man may kille the wife, by mistaking: which is an iniury, not to be reuenged: for the wife may wipe away the wrong vp her hand, & the husband by reuēge, may make worke for the Chirurgion: And to ỹ last, a man must be content to take good wordes of a beggerly debtor: which is an iniury not to be reuenged: for a man can haue of a Cat but her skin, & of a begger, but his scrip: vnles he will set ỹ Appothecary the greate of ỹ one, & the vice maker, ỹ bones of the other.

Three iniuries, may pas vnreuenged.

The whole company gaue a verdict, ỹ Bergetto, had expounded his Mistres doubts vpon blemish to Iustice: and therfore were ernest suiters for his remission. Whom she pardoned, with this promise, that he should behaue himselfe honourably towardes women hereafter. For

for his lybertie, Bargetto reuerently kissed his Mistresses hande, and thus all vnkindnesse pacified.

Quéene Aurelia mouyng alitle, raisde the companye, from the Table, who a prétty tyme after dinner, had respyt, to prepare their wits, for the accustomed exercise.

The Clocke had no soner sounded the disputation howre: But Queene Aurelia, and her Ladies were redy in the drawinge Chamber, and vpon warnyng, the chosen Gentilmen gaue their attendaunce: who hauyng taken their places. The Eunuck (knowing his charge) vnto the Lute sung this Sonet,

TO thee I sende, thou fayrest of the fayre,
The Vowes and Rites, of an vnfayned hart:
Who with my plaintes, doe pearce the subtil Ayre.
That Beautie thou, maist heare and see my smart.
Who sues, but that thy Deputie on earthe,
May take in gree, my off'ringes of good wyll,
And in accompt returne my Loue in worth.
With charge thy priestes, my bones to Ashes burne:
And with the same, thy Aulters all to meale,
That I may make [to serue eche Louers turne]
The peace off'ring, with Sacrifice of zeale.

This Sonet in Beauties behalfe, put the whole companie in remembraunce of Doctor Mossenigoes last nights lavish speach of Beauty, and the scandalous comparyng of her to Poyson, or, which is worse, a more subtil infection: And therefore, to bee resolued of his wronge, or her gyltines, Quéene Aurelia, appointed Monsier Bargetto to be her Champion, and to assist him, (for it was agreed that free choice of Mariage, shoulde (this daye) bee disputed: whose affection for the most proceedeth from the vertue of Beautie,) she lycensed euery one that fauoured her cause: which done, she willed the Doctor and his fauourers to spit their venym.

Madame

Madame (q the Doctor,) it neither beseemeth the rayednes of my yeares, nor agreeth with the grauetie of my profession, in such an assembly, to speake the thing I dare not auouch, & therefore since it cometh to this issue, that I must, hazard vpon a charge, or shrinke away with shame: though my ennemyes be many, my cause is iuste: vppon which warrant I am feareles of my foes, and resolute in myne opinion. Olde men are bound by their grauitie, to say no more then they vvill stand to.

Bergetto likewise glad of this fauour, protested before Quéene Aurelia and the whole company, that in the faithfull execution of his charge, the prodygall spoyle of hys lyfe, should giue contempt to death.

The Doctor, that had giuen as many dépe woundes with his Pen, as euer he had done with his Launce, shronke no more at these threates, then an Oke at the Yelue of an Axe, but coldely wylled him, to vse his pleasure, he was ready to defend (or to die, in) his oppinion. The dashe of a Pen, is more greeuous then the counterbuse of a Launce.

Whereupon Bergetto, to strengthen himself the better, made this remembraunce, of the yesterdayes reporte.

It is (q he) already approued, if the married in forced Mariages, could as well finish with the Church, as they can account with their consciences: their ioy to be Married was not so colde, as their desire to be deuorsed would be whot: therfore by this awkeward successe in forcement: a frée choise in Mariage, can not chose, but continue (as I thinke) as much loue betweene the Married, as the other solued debate. Free choise in Mariage defended.

Rashnes and constraint (q the Doctor) are bothe violents and euery violent is a vice, then how can a vicious attempt haue a vertuous successe: Men do euill (q Bergetto) that good may come of it, and it is allowed. Reproofe, &c. Defence, &c.

And men do good (q the Doctor) that euill may come of it, and it is forbidden: for it is the intent bothe in good and euill, that commendeth or condemneth: and what good intent hath the foolishe young man, that by his rashnes in Marriage, robbeth his parentes of their comfort, and himselfe of his credit. Reproofe, &c.

He satisfieth his fancie (q Bergetto) a speciall regarde in Marriage: and where there is a sweete accorde betweene the married, the parents cannot but reioice, and the neighbours are bound to speake well: and beautie in his wiues face, will fede his heart with a thousand delights: so that he shall sustaine want with little greefe and labour to get wealth with a great desire: for where vnitie is, small things groweth to great.

Reproofe, &c. Such may be the vnitie (quoth the Doctor) as small greefes may growe to great sorrowes: when the winde is in the neck of a stoping Tree, it falleth downe right: and when the vnthriftines of the Husband, agreeeth with the euill huswiferie of the Wife, Sorrow striueth to be in the married mans bosome, before the maried be in his wiues bead: and what other expectation may there be, either of the one or the other, when he satisfyeth his fancie, before he considereth of the duryes of Mariage: and she in taking an husband, that is ignorannt in the affaires of husbandry, and in offices of Mariage: It is the office of the married, to be aduised ere he loue, and louing to be reposed in his choise: It is the office of the married to prouide for an Household, before he take possession of his hearts delight: and it is the office of the marryed, to examine the conditions of his Mistresse, before he enter into any couenaunt of Mariage. And how can he be aduised, that marrieth without the priuitie of his Parents: and how can he supporte an household, that marryeth with his Parents displeasure, vpon whose deuotion he liueth: and how can he iudge of his Mistresse conditions, that wanteth discretion to consider of his owne estate: And where you alledge, the beautie of his wiues face, wyll fede the husband with delight: his delight will starue his body, without other supplyes: so that when charge shall increase, and his wealth diminish, let the foolish younge marryed man, impose him selfe vpon this fortune, that he cannot so oft kisse the sweete lippes of his beautifull wife, as he shalbe driuen to fetche bitter sighes, from his sorrowfull hart.

Duties before Mariage.

Sir

Sir (quoth Soranso, taking Bergettos parte:) of two euils the least is to be chosen: and it is lesse euill for a man, to lyue a while hardly, and satisfye his owne fancie, then to liue euer discontented and please his frendes. The good behauiour of the maryed, may winne the Parents to consent, and amend their exhibition: or death may come, and put them in possession of their Parentes lyuing. Defence, &c.

If either of these chaunce, as one is shortely like to happen, the penaunce that they indured, wyll season their prosperitie, and counsell the Married to keepe within their teather, to leape within their latchet, and lyue within their compasse: The louing aduise of the husband, wyll reforme the disposition of euill in the wife. For (as Plato sayeth,) there is no woman so perfect good, but in some one point may be reprehended: nor no man so faultelesse, but that somewhat in him may be amended: so that if the Husband gently reprehend the fault of his Wife, and the Wife patiently suffer the offence of her Husband, the abylytie of theire estate wyll sustaine a household, and their loone and agreement wilbe an especiall comfort vnto them selues, and a commendable example vnto all the neighbours. No man nor woman, but in some point deserue to be blamed, and in some other to be praised.

The best of bothe your euils (quoth Doctor Mossenigo) is starke naught: but our question was not, to chuse the least of euyls, but that which is simply good: notwithstanding, to aunswer to the sequell of this rashenesse in Mariage, you saye, their good behauiours may recouer their Parents good wyll, but I Prophesie, that their euill demeanures, are more likely to extinguish the affection of a Father: for necessitie wyll accustome the Husband with dishonest shyftes, and keepes his fayre Wife from beeing yole: for want muste be supplyed, what shame so euer ensue. Then is it lykely, that the Parentes which did shutte their Pursses in the beginning, to punishe the contempt of their Children, Reproofe, &c.

wyll now fast locke them, to be reuenged of theyr infamie. And where you gaue them a hope, by their parentes death. I say no man dyneth worse, then hoping Tantalus, nor none are more wethod, then they which expect deade mens shoes, and when they fall, the soules (perhaps) wilbe worne: I meane the Father in his life tyme, may take order to dye euen with the worlde, or at leaste, leaue his liuing maimed, and the most of his substaunce wasted: for in a tempest at Sea, what Pylote hath any care of goodes, that saueth the ship, at the poynte to syncke: euen so what parents can haue any ioye of worldly wealth (more then to defende necessytye) when he seeth, the heyre bothe of his labour, and lyuing, out of hope of weldoing: so that through this rashnesse many sonnes, during their fathers lyues, with hard shiftes, shift of necessity, and after their deathes liue disinherited: and not altogether, so much for their owne contempt, as for their wines incontinencye: & truely in the fyrst, although the parentes may be thought cruell, yet are they not to be reputed vnnaturall, for that euery offence hath his proper scourge: restitution is the true payne for robbery: an eye is reuenge for an eye, a hand for a hande, death challengeth death, and disobedience in the sonne, deserueth disinheritaunce, by the father. Touching the dishonesty of the daughter in lawe (as it is great hazarde but that necessitie, thus bestowed, will bend her a little:) the seueritie is sufferable, if her husbandes father shut her forth of his doores, for that the honour of a mans house is so delicate, as it can awaie with no staine: and (reseruyng your fauours vertuous dames) where a strumpet entereth, she stuffeth the house with slaunder, as carraine infecteth the ayre with stincke, yea the occasion is iust: if the father spare to gette, and the mother cease to saue, nay if they spend that which they haue, for it weare great pitty, that there should be any thing leafte either of their liuyng or labour, to suppoꝛt a harlots pride. O how innumerable are the inconueniences, of this timeritye in Marriage? The wise by coniecture and daylye

Their penaunce is great that liue in incertaine hope.

An vngodly childe maketh an vnthriftie Father.

The seueral paines of offences.

Incontinency slaundereth an honest mans house.

expe-

experience seeth, and the foolish (with sorrowe in theyr own entrailes) feeleth: and therfore as a hainous offence: the auncient Philosophers (which without partiallitie, checked Vice and cherrished Vertue) punished this contempt of Children. Plutarke saythe, the sonne that marryeth without his Parents consent, among the Greekes was publikely whipped: among the Lacedemonians disheasrited, and among the Theabanes bothe disinheasrited, and of his Parents openly accursed.

Paynes for timerity in Marriage.

The yonger company, began to feare a restraint of Freeloues libertie, and their Goddesse Beauties disgrace: The Doctor gaue Capitaine Bergetto such crosse blowes, who though he fainted in his opinion, yet (like a Cocke, that hath one of his eyes stricken out, and his head bared to the braines, yet striketh vntill he dyeth) he allayed the Doctor with this one more reason.

Defence, &c.

Maister Doctor (q he) they go farre that neuer returne, and the battaile is very cruell where none escapes: what although a number speede yll in making of their owne choyce, many haue prospered well. In matches of the best forsight, good Fortune hath not alwayes beene found, and yet forsight is not to be blamed, nor the other aduenture to be dispitefully condemned. Ouid sayeth, that *Forma numen habet*, then by vertue of her Diuinitie, it is like she will sustaine them in aduersitty, that in prosperity became her vowed Seruaunts: neither doth this slayne of the wiues behauiour often follow, for where Beautie, Loue, & Free choise, maketh the Mariage, they may be crossed by Fortune, and yet continue faithfull. Piramus and Thisbie. Romeus and Iuliet, Arnalt and Amicla, and diuers others at the point to possesse their loues, were dispossest of their liues, but yet vnstained with dishonesty. This want with which you threaten them, what is it in respect of the pleasures these Louers possesse? Wealth which is the contrarie, what is it, being ill vsed: a beautie in the Chest, a bondage to the minde, and a blot in the soule: but a couple vnited by this affection, for a little Fleabiting of worldly

A discriptiō of wealth abused.

The ioye of true loue.

penury, suck Nectar betweene their lippes, Cram Manna into they⁊ Bowels, and possesse Heauen in their hearts. How farre Maister Doctor⁊ argueth from the opinion of auncient Philosophers, and famous Scholemen, these author⁊ities witnesseth: Ouid, Nigidius, Samocratius, Petrarke, and others in their life time, addor⁊ed Beautie, with their bokes honoured her, and by their deathes eternized her glor⁊ye. But for⁊ that her vertues be Diuine, and Maister Doctor⁊ is soyled with slaunder, blasphemy and mallice, he is vnwor⁊thy to be perfected, with one thought of her excellencie, which ignor⁊ance maketh him so obstinate. The yonger company began to take heart, in hearing of this Tale, so that the Gentlewomen strengthened Bergetto with good countenaunces, for⁊ (for⁊ modesties sake) they were silent, and the Gentlemen succoured him with they⁊ best reasons. But all this hope prooued but a lyghtning ioye: for⁊ Doctor⁊ Mosenigo, dubble inraged, partly for⁊ the check he receyued, partly for⁊ the countenaunce the company gaue his aduersarie: but chefely for⁊ to behold a new Dye, set vpon a stayned matter, so sharpely refuted Bergetto, as he had no delyght to reply, nor⁊ his supporter desire to succor⁊ him. (Quod he) Ouid dreamed of a diuinity in Beautie, but neuer tasted other then a sweete venim, to proceede from her: He loued Iulia, Augustus Daughter, and enioyed her: but with what for⁊tune: marry, he was stript of his liuing, and spoyled of his libertie, for⁊ her sake. Nigidius, an auncient Romaine, and in great fauour with the people, for⁊ this folly, tasted of Ouids for⁊tune, which was, to dye in exile. Samocratius was in youthe, so prodigall of his Loue, as in age hated of his frendes, he dyed in Prison, with famine. And as for⁊ frantick Petrarke, I feare me Madonna Laura smyled mor⁊e often in reading of his follyes, then he himselfe did, with the sweete recompences of his fancies. All these were men learned, wise, and in their other actions (for⁊ their grauitie) were admyr⁊ed, and onely for⁊ their lightnesse in loue, liue to this day defamed: For⁊ your

Sundry famous Philoso=phers and Poets punished for their loues.

other

other authorities, your owne remembraunce of theyr deathes, shew a vengeaunce sufficient, for the contempt of the Childrē. But where you say Beautie, Loue, and Free choyse, lade the Maried with such pleasures, that they endure pouertie, as a Fleabiting. In dede, want wyll so quicken them, as the Husband wyll leape at a Cruste, and the Wife trot for her Dinner. But suppose the best, thus married (whose loues are indifferent) with patience do indure the afflictions of Fortune: theyr agreement is no generall warrant. The greater number of these Mariages, are not solempnyzed, through equaltye of loue, but through inequaltye of lyuyng. The coueitous Marchaunt, with no more delight heereth the passing bell of his ritch neyghbour, which promyseth hym the first loppe of his sonnes liuyng, then the poore gentleman eyeth the able heyre, with desyre to match him (perhappes) with his fayre proude Daughter. Then as pleasaunt baytes baiteth Fyshe, as counterfet Calles beguileth Foules, and as Crocadyles teares, intrappeth Fooles: to lyke destruction, lures are throwne to lims this gallant: freendly visage shall intyce hym, good wordes shall welcome hym, curtesy shall cheere hym, Beauty shall bewitch hym, and fayre promises, shall altogeather beguile hym. Newe Vessels are apt for any licquor, and young heades (empty of experyence) are seduced, with easey subtiltyes, to be shorte, he shalbe betrothed by cunning: bys promyse once past (for that in delaye, is daunger) the Mariage must be in poste haste, and the mislikyng at leasure: but in most of these matches, the sorrowe begynneth, before the solemnitye of the Marriage endeth. The father hearyng of the indiscretion of his sonne, galleth his harte with greefe: the mother, spoyleth her eyes wyth teares, and the freend occupyeth his tounge, in bemoning of hys kynsemans follye. There is yet a further sorrowe, bytter to the father and vnbeneficiall to the sonne. The father that thought to bestowe hys daughter wyth the Marryage money of hys sonne, is forced to

Cause of rashe Mariages.

An vnfortunate Mariage.

to diminiſhe his inheritaunce, for her aduauncement. And by this meanes, the ioye which begunne in the beautie of his Wife, is like to end in the beggery of himſelfe: and ſince theſe vnſauerie effectes, growe from the vertue of Beauties Diuinitie, let Mounſier Bergetto burne in his Hereſie.

But Doctor Moſſenigo will holde himſelfe happie, neuer to be warmed by her fyre.

A Gentleman in his reuenge ought not to offend a ciuill company.

Bergetto had not a worde more to ſaye, but angerly loked vpon his Sworde, with a countenaunce that promiſed vengeance vpon the Doctors blaſphemous tongue, had he not beene ſtayed with a reuerent conſideration of the company.

In the end, becauſe Maiſter Doctor ſhould not be too proude of his conqueſt, nor Bergetto ouermuch appalled with his defeate, q Signior Fabritio, Iudge of the controuerſies: in a ſingle controuerſie the argument of the one, is to be allowed as truthe, and the cauilling of the other, to be reiected as error: but for that this hath beene a double contention, as in defence and reproſe, bothe of Beautie and Free choiſe of Mariage, Madona Iſabella, and I, pronounce ſentence with Bergetto, in the behalfe of Beautie, for Beautie is a bleſſing, and if ſhe worke euill effectes in ſome, their naughtie diſpoſition, and not Beautie is to be blamed: and with Doctor Moſſenigo we likewiſe giue iudgement in reproſe of raſhenelle in Mariage.

This iudgement pleaſed Queene Aurelia and the whole company, who were glad that they were thus forewarned of the inconueniences of Free choiſe in Loue, which they a little fauoured, but yet were more glad of the Triumphe of Beautie, whom they all affectedly honoured: and therefore quoth Queene Aurelia, good Wine nede no Iuie Buſhe, fyne Marchaundiſe are ſolde without a Signe, and Beautie is ſufficiently commended by her owne excellencie, and therefore we wyll ſpare Bergettos ready ſeruice, vntill opportunitie, preſent further imployment.

Vertue commendeth her ſelfe.

But for y your Tryumphe shall haue his full right, we li-
cence you to tel some one Historie to confirme your reasons
The Doctor glad of this libertie, who (although he
had receyued no Disgrace, yet he repined that he had not
the whole honour of the Disputation, determyned in his
Historie, a litle more to nettle the fauourers of Beautie:
with which intent, vpon Queene Aurelias commaunde-
mente, he reported as followeth.

The Historie in reproofe of rash Mariages, reported by Doctor Mossenigo.

Beside Capo Verde, in times past, the capitall Citie,
within the kingdome of Naples, sometime dwelled a
forward young Gentleman called Marco Malipiero:
the sonne and heire of Caualiero Antonio Malipiero, in
his youthe renowned, for many valiant seruices. This
young Gentleman in the pride of his youth, became in-
amoured of a most fayre Gentlewoman named Felice,
the Daughter of Philippo Prouolo, an auncient Gentle-
man, by harde aduenture decayed. But yet in dispight
of fortunes iniurie, who disabled him with many losses,
and thereby, of small wealth to aduance his Daughter:
Felice her selfe was inritched with farre perfections of
of nature, that the friends lamented, but could not blame
the affection of young Malipiero: which in verie deede,
grewe so great, as it contemned the duetie of a childe, and
scorned the aduise of a Father: Felice alone gouerned him,
and none but Felice he obeyed.

Beautie, halfe a Dowrie in a woman.

The poore eke the to matche with wealthy.

Prouolo intertayned Malipiero, with the curtisie of
a friende, as the good partes he possessed: as for the possi-
bilitie of liuing he stode in, who (striking the yron while
it was whote) forrenteile fianced Malipiero to his fayre
Daughter. The old knight storned at these newes, and
notwithstanding this knowne contract, if by any perswa-
sions he could haue reuoked his sonnes consent, he would
haue caused the Pope to haue dispensed with his contri-
gnce:

ence: and to that ende, her enuied kindred of his friendes to deale with him in theese affayres. And among many an auncient Gentleman, his Gouernour, and sometimes his Schoolemaister (whose graunte, Malipiero reuerenced) in a mylde ouer commoned with him, and amonge other questions demaunded, why what reason he could alledge his light affections, and condemne the sounde aduyce of friendes.

A rash aunswer.

Malipiero, resolute in his loue, boldly aunswered, that Felices beeinne beauty, was a sufficient warrant for ether.

The wordes sheweth the wit of the reporter, but his gesture causeth attention in the hearer.

This wise Gouernour would not harden his hart with obstinacy, in a sharp reprehension of his publike arrogant aunswere, but with mutable countenance, constrained hym to lysten vnto his graue sayinges.

Is (quoth he) is she beautifull? then you haue worke inough to watch her, & mischance sufficient to suspect her.

Is she beautifull? then her rashnesse in consent, showeth that she is indiscreat: so that the diuersitie of qualities will some finde out a division in your desires.

Is she beautifull? then it is lyke (by her quick agreement) that she is poore, then is her Loue fastened on your riches: so that when you lacke money to maintaine her pompe, she leaues, to make much of your person.

The nature of Pride.

Is she beautifull? then she is withall (lightly) prowde, and the pride of a woman (saith Perander) is lyke vnto a Dropsey: for a drinke encreaseth the drouth of the one, so (sayeth he) Cost enlargeth the expences of the other: then if your purse be not open to feede her folly, she will pawne her honour to please her fancy.

Is she beautifull? then her indiscreation, in this happinesse, showes her but a slender huswife, so that the charge of your house, shall eate and consume your gaines abroade.

Is she beautifull? then your diligence, must be in your disposition, or els her lookes will little repose you: if she enioy your goodes, her expences will be great, and her gifts small, your house shall be stored with rost flesh, & your seruants starued with lack of meate: she will

goe

goe like a Peacock, & you like a meacock: what fallo wethe in her bravery, she must be seene if she take the lyberty to walk, shee giueth other occasion to speake, & your selfe to sigh. A faire picture set in the Market place, moueth many to gase: if the counterfet giueth content ment, the creature must needes delight: and if any viewe your suits with vnlawfull affection, his practises wil be many to win his desyre. Take heede, you vndertake an intisinge course, which without good order, will make you breathlesse before the midst of your race: you enter into great charge, & meanes to support it. Your Father liues, and must maintaine his accustomed reputatiō: if he spare to sustaine you, it is much: to defraye the charge, of your wife and houshold, he cannot: therefore to loue, that this difference may be shared betweene you, and your wifes Parents: and as far forth as I can see, Felices Father hath much adoe, to keepe rayne out of his house top: then if with difficultie he lieth drye in his bed, it is impossible he should haue any great cheare at his Boorde: what reckoning can you make, to be supported by him that hath it not: and howe can you dare presume, to be supplyed by your owne Father: when the timeritie of your marriadge displeaseth him to death. Looke into these mischeues, before you feele the miseries they presage: looke before you leape, leaste you be wet, before you be aware: your friendes hath a comfort, but you the benefite of welcoming.

The Scholemaister gaue Malpiero this aduice, with such a temperate gesture: that (although good counsell preuailed not, yet) he reuerently told him, that his experience knew more, then his greene imagination could containe: and therefore, he woulde meditate of his louing admonition, and proceede no further without his prouitie. But ah, these weare but sweete inoides, to betraye himselfe, and to blinde his friende. For vppon the first opportunytie Malipiero speeds vnto PHILIPPO PROVOLO, and recountes the importunyties of hys Frendes,

With

Loue enioyneth vs to do what we know is amis.

with a desire to haue the Mariage presently solemnized, since that he could not obtaine the open consent of his parentes.

Prouolo, fearing the daunger of delay, was as ready to satisfy, as Malipiero was earnest to request: insomuch as early in a morning, Marco Malipiero, was set in possession of his hearts delight: and before night, was dispossessed of his whole bodies welfare: For his sorrowful Father, and heavy friends, hearing of this suddaine Mariage, after they had a while bemoned, the rashnes of Malipiero, with the Affection of Parentes, menaced to punish his ouersight (in not regarding him) as Stragers.

An early mariage, worketh a late repentaunce.

Prouolo, on the other side, to geue knowledge to his Sonne in Lawes frendes, that although Fortune had crossed him, she had not wholly consumed him: set out his abylytie to the most aduauntage: much like vnto a Market Marchant, that on a Newyeares Day morning, expossetly his painted tokens, to the richest show: His Sonne (in laine) was accommodated with the Attyre and furniture of a Gentleman, and his Wife was set forth, with the howse, of rich Malipieroes Heires Espoule, and not as pore Prouoloes Daughter: Insomuch, as the common sorte, blinded with thowes, iudged after their eyes affection, and reputed old Malipiero a cruel couetous Churle, for dealing with Prouolo so frowardly, that had intreated his Son so honorably. But these murmurings, little moued the good auncient Knight: for well he wist, this brauerie was but a blase, as soone ended as the flame of a dry Faggot. And which should auenge him, this pride promised a change, attyred with as much penurie as the other with pompe.

The rewarde of pryde, is pouertie.

The commō sorte iudge as they affect.

The following effect, confirmed olde Malipieros opinion: for Prouolo spent so largely at the beginning, in hope with this flourishe, to make accorde betweene the Sonne and the Father: As nowe his Table was furnished with emptie Platters, and his Aumrie Wagges with a set of Counters. So that want, that will make a toothlesse

The misery of want.

lesse woman to bite at Byalen Walles, entred into Prouolos house, and swore both him and his whole household vnto the statutes of necessitie: whose lawes were so straite, that although they all had great occasion of sorrowe, they had no leasure for shifting to supplie their wantes: In so much as in shorte time, there was no neighbour, that Prouolo was not in his debt or daunger, and no good natured youth there aboutes, that Marco Malipiero had not borded or coloned.

And what shoulde faire Felice doe in this extremities liue vpon her husbandes trauel, and be sole her selfe, that were no good Huswiferie: and yet poore Malipiero loued her so dearely, that hee woulde haue ventured vppon a thoulande infamies, to maintayne her in the state of an honest Gentle woman: but although his shiftes helped, they betrayed not her desire to be braue, A Diamond hath not his grace but in golde, nor a fayre Woman, her full commendation but in the ornamentes of braueric. So that attyred to her best aduantage, faire Felice would manie times walke, vnto the Piatso Nouo, a place where the braueli Gentlemen assembled, where the hyest deuices were holde: the taking this liberty to walke, bound the gallant yong Gentlemen, in curtesie to Court her curteous seruice, as to be accepted with thankes: acceptance of seruice, inlargeth acquaintance: acquaintance ingendreth familiaritie: and familiaritie, secretly all follies ahoath: So that, let other Married men take warnyng, by Malipieroes hard fortune: for yf their wyues loue gadding, lyke faire Felice, & be inconstant, do want, or finde in their husbandes, mislontentment: Diuersitie to one, they will pawn their honours, to please their fantices.

Well, Felice lost nothyng by these Journeyes: for some one Gallant, would present her with a Ventoie, to cole her selfe: some other, with a Mirrour, to behould her selfe: and some, with Lawnes, Ruffes, Coyfes, and suche necessaries, to set out her selfe: yet vpon no dishonorable condition, but (by your leaue) wyth hope of an after fauour.

Braue rye belongeth to Beautie.

PIATSO, a market place, or a place of Assembly.

A necessarye note.

Courtesy don with an euill intent.

This traſique faire Felice vſed, vntill (amonge a number that temperately affected her,) Marino Giorgio, the rich Orphant of Capo Merdo immoderately loued her, and withall the honors of courtiſe ſerued her: But notwithſtanding his luſty perſonage might pleaſe his louely countenaunce, might intyce: and his rare wit, paſſing through a ſwete tongue, might bewitch a woman in loue: for that Malipiero, was inritched with theſe perfections: Felice, regarded Marino Giorgio, but with an ordinary grace: and had it not ben for that Archeſiaunter Colde (perhappes) would neuer haue bene inconſtant.

Diſdaine haunteth deſire.

The fyre of Loue.

This light account of Felice, interged the affection of Marino: for as drincke increaſeth the dropſies drowth, ſo diſdaine, bredeth coales vppon deſire: wherof Marino (leſt it ſhold) both leaſt an infallible authorities: whoſe torments were ſo grieuous as the fire which of al flames, burneth moſt, and appeareth leaſt, burſt out of his mouth, the ſmeake of ſuch furious ſighes, that where he was but late, of a pure Sanguine Complection, bee ſeemed no bee nothing, but Choller aduſt: ſo that, his friendes mourned, and many meruel'd his ſtrange alteration: who counſayled him to take the Phyſitions aduice: But neither Galen Hypocrates, nor theis Enemie, Paracelſus could ſpeak of his cure: ſo that he was in daunger to haue conſumed to Cinders, but one Macrello, the Phyſition of Loue, vndertaken his helth, who comforted him with many ſweete woordes of hope: but Marino, continually afflicted himſelfe in recounting an impoſſibilytie of fauour.

Phiſicke cureth not loue.

Why (quoth Macrello) is not your perſonage ſemely? Yes: but it doth not pleaſe. Is not your face louely? Yes: but it doth not allure. Is not your wyt quicke and good? Yes: but it can not perſwade. Is not Felice a woman? Yes: and more, an Angell.

Well, then (quoth Macrello,) be of good comfort, Angelles be not cruell, nor ſtelie harted.

Ah (quoth Marino,) but Felice, is conſtant, and true to her husband, who to continue her affection, is graced with theſe and many more perfections. Yea,

Yea (quoth Macello) but he wanteth one of your cheefest beauties.

What one is that (quoth Marino) Enfortune that opened the double locked doores of Acrisius braſen Towre, and put Iubice in poſſeſſion of his daughter Danaes loue. And thinke you this Golden Beautie, will not make a paſſage into poore Malpietros Bed Chamber? I warrant you yes, you haue Golde aboue all commaundement then I, but I know the vertue better then you.

The force of Goulde.

This ſhort tale quickned dying Marino, as the ſmell of Roſe water doth a ſwouning Childe. Whereupon (quoth he) Macello, if your Medicine be of no leſſe vertue to reſtore my life, then your wordes to geue me hope: the fortune, ſhall be your proſit, as well as my pleaſure.

Well (quoth Macello) ſuſtaine your ſelfe with hope, and for that your inuention is delicate, deuiſe you ſome curious riche Iuell, and let mee alone (quoth hee) bothe to charme and to preſent it: and ſo with a remembraunce in the hande, he left Marino, to contemplate of his loue, and to conſider how to recouer his lyfe: who in the ende, concluded to ſende faire Felice, the Image of himſelfe in Goulde, inameled blacke, his face meager and pale, and by a deuice, the blacke mantell to ſlyde aſide, for to appeare, the bared Carkaſe of Death, with the intrayles conſumed, and in the ſeate of his lyfe, to place Felice, attyred with Diamonds, Rubyes, Emroders, and other precious Stones, lokyng vppon his ſmoking harte, lyeing vppon, was written theſe fewe Poeſies.

Hope comforteth but Loue cureth the Louer.

Marinos Preſent to his Miſtriſſe.

Loue onely giues mee health,
Not Medicine nor wealth.

This Image made vnto his fantye, he wrote this following Letter.

Marino

Marino Georgios letter, to Felice the fayre.

FAyre Miſtreſſe, if I enioyed any health, I would wiſhe you parte: but what I do poſſeſſe, I acknowledge to be yours, and my ſelfe to be, but your ſteward. And for this ſeruice, becauſe it is duty, I craue nothing, but leaue my merrit wholly to your conſideration. Yet, leaſt my ſylence, ſhuld rob the glory of your pitty, and my death, reaue you of a faythfull Seruaunt: more of zeale, to do you long ſeruice: then of any deſyre I haue to liue. I heare preſent you my conſumed ſelfe, only kept alyue, by the lyfe of fayre Felice, who ſitteth crowned, in the Pallace of my heart; whych bleeding at her feete, ſhoweth the meanes of my cure: which if you witſafe, I liue: if not, you ſee my death. And thus, doubtfull betweene both, vntill I kiſſe your ſweete vnſweare, I remayne.

Vnto my latter Gaſpe,
Your faythfull
MARINO GIORGIO.

This letter ſealed, and ſubſcribed, To the hands of the moſt faire Felice: Macrello was ſent for: to whom Marino deliuered both the Iuell, and the letter, with out inſtructions to do his meſſage: for Prothcus could not chaunge himſelfe into moe ſhapes then Macrello: as well, to auoide ſuſpition, as to compaſſe his purpoſe: who behaued himſelfe ſo cunningly, in Marinoes errande, as (to be ſhorte, vertuous Ladies) after many perſwations, Felice returned him with this Anſwere.

¶ FELICES Anſwere, to Marino Georgio.

I Am not cruell, althoughe with difficultie, I conſent too loue: and for that your paſſions are ſo extreame, I kepe your Picture in my Boſome: But, with what thought, I bluſh to write, though Pitie be my warrant: ſo that I leaue the euent of our Loue, to your Conſideration: and my yealdyng

yealding, to Macrelloes Reporte: who, in bewraying your passions, lette fall more teares, then I could drie vp with a thousand sighes.: So that ouercom with rueth, to see your Affection so great, and your passion so daungerous, I can not but commyt my loue, my honour, my selfe and all, to the Affection and wise gouernment of Marino Georgio.

FELICE.

THis Letter, was subscribed: Lyfe, to MARINO GEORGIO: and deliuered to the faithfull Macrello: with charge, that he should make knowen, his great Importunities, before Felice woulde graunt so hye a fauour; which Prouiso, might haue ben spared: for Macrello, (partly for his glorie, but chiefely, for his owne benefite) vpon delyuerie of this Letter, willed Marino, to receiue it, as a Conquest as hardly gotten, as Hercules labours: and if (quoth he) I had not indured your torments (by Imaginatiō) it had not ben impossible to haue moued Felice to rueth: Marino, heard these circumstances, with no better remembrance, then if he had ben in an Extasie: The Subscription: Lyfe to Marino: ouercame him with suche a sodayne passion of Joye, who read, and a hundred times ouer read this Life letter: and for that it came from Felices swéete hand, he a thousand times kissed the Paper.

Suddaine ioy or sorrow dulleth our sences.

Which done, by the direction of Macrello, this Conquerour Gowlde, made suche a passage, into a reputed honest Cytizens House, as, without suspition, Marino Georgio, and fayre Felice, theare (many tymes) mette, but to what purpose, I leaue to your constructions: and yet, thus much I say: this Fortune followed: Marino, in shorte space, recouered his former Complection: and it was not long, before Felice was richer, then either Father or Husband.

Gold maketh passage into difficulte places.

But, O that Furie Ielousie, enuying this Accord, sent slie Suspition, to infect Malipieroes heart: who pryinge with Lynx his eyes, presented him a thousande causes of mistrust, which loue straite suppresst with as manie

The venemous nature of Ielosye.

contrarie imaginations of his Wiues good behauiour: in so much, that with the sharp incounter of Loue, and mystrust, poore man, he was continually afflicted.

A shrewde suspition.

In conclusion, seeing his Wife to ercede in brauerie, and knowing himselfe, to declyne with pouertie, he resolued vppon this certentie: this cost, coulde not come from the emptie Coffers of her vndone Parentes: and then procedinge from others, it was impossible to bee the fauours of honest curtesie: so that armed with furie, he deferred reuenge, but to intrap the friende of his wiues follyes, and the enymie both of her honour, and his delyght.

Suspect is more cunnyng, then Argus was warie.

In fine, as hedefull, as these Louers were in their dealinges, Jelosye directed suspecte, to Marino Georgio: and moreouer, made him an eye witnesse of the iniuries done vnto Malipiero: which when he assuredly knew, hee studied a while of a torture, equall to this treacherie: for who hath not hard the Neapolitan to bee the seuerest reuenger of dishonor in the world. To be breefe, his bait was this: he fayned a iournay far from home, and furnished him selfe, with such an apparance of trueth, as toke away all colour of suspition: whiche done, with a dissembling kysse, hee committed his wife to God, and the charge of his house, to her good gouernment: and so set forwarde towards Rome.

Neapolitans, are most seueare in reuenge.

A Iudas kisse

Malipiero was no sooner a mile on his way, then Marcello certified Marino of this wished opportunitie: and Loue made both him and Felice so boulde, as in his owne house they determyned the followinge night, to exercise vppon Malipiero their wonted iniurie: but about mydnyght when mistrust was at repose, Malipiero entred the house with such a sodaine violence, as these two vnfortunate frendes, were surprysed amids their imbracemets, before they had warnyng to shift: I sorrow to tel the rest, but trueth will haue passage.

A fit time, to deceaue mistrust.

Malipiero, in his reuenge like a Lyon hungring after his

his pray: with his Rapier and these bitter wordes nayled Marino vnto the Bed.

Death is too easie a scurge, for a disloyal wyfe.

Thou Couche [q he] soyled with dishonour, washe out thy staynes, with the Adulterers blood.

But holding death too easy a scurge for his wiues trespas, hée condēned her to this torture, more extreme then death: Hee made an Anotomy of her welbeloued Marino, & set him in a fayre Chamber, within whiche, hee inclosed his wyfe, wout doing her any bodely iniurie, saue the cutting of her haire: and to say trueth, this beautifull ornament of haire, beseemeth not an Adultresse head. And to punish her the more, Malipiero caused her euerie dinner & supper to take her accustomed place, ỳ at meales shee might be tormented with the sighte of her lyuinge enemie, and all the daye with the bones, of her martired friende: neither could she quenche her thirst, but out of a Mazar, made of Marrinoes skull.

Haire, the ornamentes of Chastytie.

But (to tell her vertue, with her vice) hir patience was suche, as shee was neuer harde to complaine of this crueltie: and yet her penitent sorowe so great, as ỳ plentie of her teares, somtimes moued her inured Husbande to pittie.

The bounde office of a Writer.

But least he should be ouercome with compassion, manie times from dinner, hee commaunded her to her prysō: who after an humble reuerence, went behind the Tapestrie Hanginges, and so vnto her solitarie Chamber, barred from other companye, then the gastly bones of vnfortunate Marino: whiche pennaunce shée patientlye indured, vntyll GOD, who saw ỳ her repentaunce was vnfayned, sent Segnior Cornaro to bée a peace maker betwéene her Husbandes iniurie, and her offence: who (when Supper was sette vppon the Borde) séeing from behinde the Tapistrie Hanginges, a fayre Gentlewoman to appéere, somewhat pale with sorowe, her head bare, both of attyre and hayre, apparrelled all in black, and in her hand, her drynking Bowle of Marinoes scul, & saying neuer a word, w̄ a sober reuerēce sitting down in ỳ

Iustice, must not yeald to the teares of Trespassers.

God regardeth repentaunce.

cheefest place: was stroken with such a maze, as on the suddayne he wist not what to say.

Dinner being ended, which was longer, then pleasant, either to husbande, wife, or friende: Felice, as she entered so departed. Who, notwithstanding, leaft part of her sorowe behinde in Cornaros heart, whose cheareles countenance, when Malipiero perceyued (quoth he) let not the martyrdome of this Woman afflicte you: for her fault deserueth this vengeaunce, and so recounted the reported aduenture. And in aduantage, shewed him her prison and the Annotome of her dishonour: and withall licensed him to talke with Felice, to heare what plee shee had for her discharge. Vppon which warrant, quoth Cornaro, Madame, if your patience be equall with your torment, I holde you the most happie Woman of the worlde. Felice with a countenance abased, and Cheakes dewed with teares tolde him in humble wordes, that her trespasse was tenne times greater, then the torment which the Lorde of the House, whome shee was not worthie to call husbande, had appoynted her. And therewithall, the sorow of her hart, toke away the vse of her tongue. Whereuppon Malipiero, ledde the Gentleman awaye, who rendred him affected thankes, in that, besides his good intertaynment, he witsafed him the honour to knowe so great a secreatte: withall, moued with compassion, hee effectually intreated Malipiero, to accept Felices sorow the true witnes of grace & amendement, as satisfaction of her offence, which proceeded of frayltie, and withall importuned him, with such earnest reasons as Malipiero was content to sende both for her and his owne friendes. To bee partly ruled, and partly aduised by them in her behalfe.

A honorable fauour.

The true ensigne of sorrowe.

True repentaunce, is to be receued in satisfaction of offences.

The parentes and friendes of euerie side seeing the humilitie, sorowe, and patience, of poore Felice, were all earnest sutors for her remission.

Perfect loue, cannot be so iniuried, but it will alwais retaine some affection.

The roote of auncient loue not altogether dead in Malipiero, was comforted with their intercessions, & quickened

ned

ned with the hope of amendement: in so much, as vppon sollemne promise to be hencefwrth of good behauiour, he receyued her to grace: and to repayre her crased honour, with the fauour of both their parentes, hee newe married fayre Felice, in which holy estate, they liued, loued, and agréed manie happie yeares afterwarde together: And with the Bones of Marino Georgio buried the remembrance of former iniuries.

A reparation of dishonour.

Maister Doctor, quoth Fabritio, you haue reported a verie necessarie Historie: for it contayneth many hædesul notes, both of Amonition, and aduise. Besides the due punishment of rashnesse in Marriage. For therein wee may see howe hungerstarued want, compelleth the best natured man to deceiue his friende, and yelde vnto his owne slaunder. Againe, how that monster, Golde, conquereth the honour of the fayrest. Yea, quoth Isabella, and corrupteth the conscience of the wisest: so that this is no example of any honour to you men, because Golde intised Felice, to be disloyall to her Husbande, for it draweth manie of you, both from the feare and loue of God.

Well, quoth Soranso, let it passe, Felice in her repentaunce, hath made a large amendes of her trespasse, and I feare me, if euery lyke offence were so sharpely punnished, we should haue Mazers of mens Sculles, more ordinarye then Siluer Boules, and powled Women more common then baulde men.

Feare of correction, bridleth the affexcions of the euill.

Not so, quoth Mucene Aurelia: for a fewe of these examples woulde bridle the incontinent affections both of man and woman, if not for the loue of vertue, for the feare of correction. After these and a fewe other Morrall notes were culled out of Doctor Mossenigos Historie.

What hurteth one, instructeth the other.

Maddam, quoth Don Dolo, if we continue this course, it will be a good while, before, we doe finde out the Paradice, Plato speaketh of.

Be it so, quoth Mucene Aurelia, but if we still continue the way to his House Hel, our errour will instructe others: and since we haue yet long respyte, it shall not

be amisse euerie day to take a sundrie bie way, vntill wée finde out the true passage: And for that our Question is concluded, and our Howre Glasse ronne: we will (for this Daye, make here an ende.

¶ The Question that arose, by behouldyng, the MOWNTIBANKES, in the thirde Nightes Pastime.

AT the accustomed Houre, Supper was serued in with manie daintye Dishes: whiche were sauced, with sundrie shorte ciuill, and pleasaunt euentes of the Gentlemen, and Gentlewomens wittes: For he, or shée, was helde of weake capacitie, that either of forestuddie, or vpon offered occasion, coulde say nothing of good regarde.

In the ende, when Supper was done, and Quéene AVRELIA, and the most Honourable of the companie had taken their places vppon a Scaffolde made for the nonce, there mounted, a Mountebanke, his necke bechayned with liue Adders, Snakes Cau'ts, and twentie sundrie kinde of venemous vermines, whose mortall stinges were taken away by Arte, & with him a Zanni, and other Actors of pleasure: who presented themselues onelie with a single desire, to recreate Segnior Philoxenus, and his worthie companie: and not with the intent of common Mountebanckers, to deceyue the people with some vnprofitable Marchandize.

Brenitie, is best, for Table talke.

Mountibāks of Italie, are in a maner, as Englysh Pedlers.

In the middest of this pastime, an auncient Gentleman (of the generall Societie) séeinge these Viperous Beastes, by cunninge vsage, to be made so Domesticke and affable, whether it were vppon an impression of his owne greife or of the experience he had of an other mans Plague, I know not: but sure I am, he burst into these passions.

GOD, (quoth hee) of what mettell is a Womans tongue, which correction cannot chastise, nor lenitie quiet, when these dumbe Serpentes, by the one or the other are tamed?

The strange nature of a Womans tongue.

Marie (quoth a pleasant Companion) it is made of the same mettle, that Virgils Brasen Flayle was off, which stroke both his friendes and foes.

But (quoth the Gentleman) Virgyll knew, & taught others howe to pacifie this engine.

It is (true quoth the other:) but in teaching the secrete vnto his Seruant, coste him his owne life. So a woman knowes howe to holde her Tongue, by bauinge of her will, but if a man thinke to stay it, he must beate her to death.

A young Youth named Phrisio, thinking to winne the Spurres, by building a Fortresse for women, who haue no weapons but their tongues, to defend, and offend, take vppon him, to proove a chiding wife, though shee bee a little vnpleasaunt, both profitable and necessarie: his reasons were these.

Defences, for a chidynge wyfe.

Vnsauerie receytes tourne to holsome effectes: The strongest Poyson is pleasaunt in taste, and the remedie for the poysoned, offendeth the mouthe with tartnesse: Nettles that stinges the Hande, maketh Pottage to comforte the heart; the bloude of the Scorpion cureth the biting of the Viper. If poysoned, vnpleasant, and bitter thinges retayne a vertue for the benefite of man: in my imagination (quoth hee) an vnquiete wife is not vnprofitable though shee bee a little vnpleasaunt: Her anger kæpeth Seruauntes in awe, and her quicknesse ouerseeth their negligence: If her tongue runne at ryot, where shee hunteth, there is store of abuse, which must be chased either with blowes or woordes: If the furye of her speache offende her Husbande, it is lyke, that) her outrage, groweth from his faulte: And where an iniurie is offered, it is sufferable, yf the wronge bee blamed:

but

but which maketh a full amendes, for her furious mode: as the cloudy and rayne daie, lightly cleareth towardes night: euen so, though she bitterly scolde at borde, shee will be sure, to kisse sweetely a bedde.

In blaming, mildnes is to be vsed.

The auncient Gentlemen, commending the quick wit of this yong Gentleman, vsed thys circumstaunce before he refelled his error.

Ah (quoth he) if witt were as aduised in Iudgement, as he is ready in conseight: his imaginations, would turne to wonderfull effectes: but as fairest colours soonest staine, as sweetest flowers are blasted with a breath: as beautyful creatures, are blemished with a little care, as ỹ brightest Sunne threateneth soodaine raine: yea, as euerye

Wit simply is imperfect.

mortall thing hath his imperfection: euen so, witt beinge mortall, and assigned by Nature, to make man glorious, aboue other creatures, by rashnes, corrupts the ripenes of his conseightes: and to good purpose, his pryde is thus abated: for otherwise, man which enioyeth witt, to worshippe his Creator, and to lyue content, with the liberties of the sea, and to keepe him with in the limits of the earth, woulde search the secreats of heauen: and I thinke, dispossesse Pluto of hell.

Yong Gentleman (quoth he) I vse not this ceremony to represse your libertie of speache: for the error of youre rashnes, I will refell with reason and experience: but least heareafter you should be as arrogant in opinion, as you are ripe in conseight: I haue thought good, friendlye, and brefelye to signifie your imperfection: and nowe to answere your late suggestion.

I affirme that Nature hath created nothing to a needlesse purpose: but notwithstanding, our abuse, or mischance, changeth hurtefull thinges, into occasions of our healpe: Surfit, and Sicknes only, comendeth Medicine: and as you affirme, the bloud of a Scorpion, cureth the biting of the Viper.

But take away the cause, which procedeth from our greefe, and you shall finde medicine, an enemye to health:

and

and the stinge of a Scorpion; no better then death: and truly die, he is to be reckened a sole, and his misfortune to passe direlie ned, that wilfully indamnageth his healthy in hope of remedy. In like sorte let him lyue vnpitied, to ouerse the slackneste of his seruaunts, who wyll marry a wife, whose tongue shall ouer-rule himselfe. But more perticularly to discribe the properties of an vnquiet wife, and more largely to discourse the displeasures of her vnfortunate husband: I will approue her lowringe, as vnprofitable, as his life is vnpleasaunt: you say her quicknesse ouerleth the negligence of seruaunts: but I affirme, that her curstnesse maketh them as swift to runne away, as they were slowe to serue her: and common vse approues, that often shyfte is a sother benefityall for maister nor Seruaunt: for proue, as the rowling Stone gatheroth no Mosse, and want of vse canckereth Iron, in likewise thrifte flyeth the fleeting Seruaunt, and idleneste consumeth his abylytie of seruice. Now touching the euill reckening of those which are serued: their wanderyng seruantes not onely charge their common accountes, with double wages, but with secret pylferyng, they sette their Maisters in more deepe arrerages. The Grecians that in tymes paste neither vsed medicyne for sycknesse, nor patience in aduersitye, but vppon euery great veration, poisoned them selues with venemous Cienta. In their Histories remember more, that haue voluntarily died, through the violence of theyr Wyfes tounges, then of any other calamitye. Diogenes beeyng demaunded the diuersitye in euill, betweene a Scoulde and a Parlot: aunswered: They differ as the Viper doth from the Crocadil: for the Scoulde, sayeth he, with outrage destroyeth her Husband, and the other with dissemblyng loue, consumeth hym to death. And so concluded them bothe ennemyes to lyfe, and quiet lyuing of man. Phrisio, beeing bothe modestly warned, and throughly aunsweared, with a bashefull grace replyed: that the grauetye of hys person, and the sounde reason in his wordes, had taken from hym, all occasion of further

An ill cause alloweth a partiall Iudge.

Shift, is vnprofitable, for Maister and Seruaunt.

Cienta, a venomous Herbe, one sort wherof is supposed to be Hemlocke.

A needefull regarde for yonge Gentlemē.

ther Question, intessed that women were his Iudges. This wittie shift moued such as were within the hearing to smyle, for where the cause is ill, it is necessarie to seeke a Iudge that is partiall: which commendes Phrisos gouernment, vppon a small check he left to contend, with this auncient Gentleman: for yonge men, although theyr wittes be good, are not priuiledged to Dispute with the greater sort, without lycence, intreatie, or great reuerence. By this time, the Mountibanck, with discribing the qualities of his Mermin; and the Zanni in showing the knauish conditions of his Maister, had walked a good part of the night, and wearyed the moste part of the company, so that desyre of repose, commoned them vnto their lodgings.

An ill cause asketh a partiall Iudge.

Shall, it was probable, for Master and Seruant.

FINIS.

Cicero, a vehemous Herle, one for whome is supposed to be the author.

A needfull regarde for Gentlefolke.

The fourth Daies exercise.

Containing a varietie of neceſſarie Diſcourſe, and yet withall, the greater part appertaining to the generall argument of Marriage.

SO deepe are the impreſſions of ſorrow, as the ſayning of Poets may be held for Morall truthes, where as they affirme, that the bytter mone of Orpheus tongue together, with the paſſionate ſound of his Inſtrument, moued ſuch a ruthe in infernall creatures, as while he was ſuter for Pluto, for the reſtitution of his Wife Euridice, his plaints ſo Charmed the torments of Hell, as for the time, the Gripe forbare to teare vpon Tityus growing hart. Tantalus inuenomed not to drinke: Danaes Daughters, deſiſte filling of their bryncklaſſe Tubs: Siſiphus ſate and eaſed himſelfe vpon his rowling Stone: yea and Pluto ouerhanged with pitie, made reſtitution of Euridice. This ſorrow to heare, that Queene Aurelia by ſome diſtemperature, was ſick, and kept her Chamber, wrought ſuch griefes in the hearts of the whole company, that they hounge their heads in diſgrace, like Garden Flowers: which (ſeruing as teares) are cloyed with the dewes of a ſolemniſing daye. Among the reſt Iſmario, although he vſed not ſo many words of lament, as ſome other did, yet with the teares of his heart, he ſolemniſed the true Rites of a Mourner: and to ſaye truthe, where the tongue hath free paſſage to talke, the heart is ſeldome preſſed with no great griefe.

Segnior Phyloxenus, seing Ismarito in this passion, and that occasion entertayned him with no other businesse: while the rest of the company were hearing of a lyttle superstitious seruice, lead him into a very beautifull Gallerie, where the Mappes of the worlde were so artificially set forth in Painting, as I doubt the Popes Microcosmos at Latteran, which hath bene this fiftene yeares a making, wylbe ended with no more perfection. In this Gallerie were the Pictures of all Christian Princes: and in an other place by themselues, the Pictures of certaine Heathen Rulers: and in an other rancke, the Pictures of so many learned men and graue Magistrates, as he could through frendship or rewarde obtaine.

The Pope hath begun, and not yet finished a moste rare Gallerie.

Beautifull attires for a Gallerie.

After much discourse of the especiall Monuments, wherewith this pleasaunt Gallerie was attyred, Segnior Phyloxenus brought Ismarito a fayre booke, wherin were diuers rare deuises, and (directing him to Pensils, Colers and other necessaries of Painting) requested that he would helpe to beautify the sayd Booke, with some ingenious remembraunce.

An especiall Booke of deuises.

Sir (q Ismarito) I haue alredy recorded your good fauours in the Table of my heart: and I beseche you that this fayre Booke may not be blemished by me, or remaine a witnesse to you of my indiscretion.

This nicenesse (q Phiioxenus) proceedeth more then ordinarie knowledge, and therefore I coniure you, by the affection you beare me, to satisfye my request.

Ismarito vpon this importunitie, bicause he would not leaue a suspition, that his curiositie grew rather of simplicitie then discretion: and missing among the Moderne Monuments, their Pictures, the vertues of whose Fame, are blazed in the Capitols of the whole world: he toke a Pensill, and with the same drew an Ileland, and ouer the middest thereof, made a Pharos, which shyned lyke the Sunne, and therein a Phenix, bathing of her selfe, whose gleaming reflections, shined ouer all Loegria, Cambria, and the greatest part of Albania, and extended vnto a great

Ismaritos deuise, Pharos, a Lanterne or light, deuised by King Ptolome, surnamed Philadelphus, for

parte

parte of the Continent, espetially vnto that parte that lay betwæne the Occean, the Mediterrane, and the great Sea called Euxinus Pontus, and vnderneath wrot.

The benefit of Nauigation in those parts, which cost 800. Talents.

Pharos Europę, non Africę.

Phyloxenus aduisedly regarded this deuise, before he would either require Ismaritos intent, or giue his owne iudgement. In the end, deuining what should be the secret meaning of this Symbole or Enfigne: quoth he, Seignor Ismarito, this Cognizance of your quicke wit, pleaseth me much, and withall remembreth me of a neglected curtesie, which (I thinke) will showe you the Image of your Phenix, and blason the secresie of your whole deuise: and thereuppon he lead Ismarito into a moste curious priuie Gallerie, where (drawing a faire Curtaine, and reuerently kissing his hand) he shewed Ismarito the Picture of a Royall Princesse, moste ritchly and liuely set forth, with which a Marchaunt of Venice, who trafficked toward the Westerne Iſlands, presented him: which Ismarito beheld, with a regarde so duetifull, as their needed no glose, to expound the zealous affection of his heart. And by her was stalled a godly Gentleman, Crowned with a Scepter, whom Ismarito knew not, other wise the by imagination, in beholding his Armes, who bare Gu. an Eagle displaied Crowned Ar.

An honourable fauor.

And (q Phyloxenus,) when I followed the Frenche Court, I admyred a young Prince of rare towardlinesse, whose counterfeit at my departure I brought with me, and there withall shewed Ismarito a Picture, which he very well knew, and in it were written in Charracters, these three wordes: Hercules Franciscus valesius. And by this Prince stoode an other counterfeit, whose Armes Ismarito forgot, but well he remembred his Posie was, Ie le meintiendray. The counterfeits of other Potentates there were, which Philoxenus placed in the ranck of these Princes, for some regarded vertues, knowne vnto himselfe. And by his owne testimonie, he prised these coun-

feats, aboue all the Monuments (ancient or moderne) which beautifie his Pallace.

A regard in straungers, to teache Subiectes their dutie.

Upon which iudgment, Sir, quoth he, the Honourable regarde that you haue of these Princes shaddowes, being a straunger, prescribeth rules of dutie, vnto they Subiectes, humbly to reuerence their sacred Persons.

Indeede quoth he, it is but iust, their tongues crie, God saue their Highnesse, and they hearts answer, So be it.

After Segnior Philoxenus and Ismarito had had some conference, as well touching the meaning of this Pharos, as of some other deuises figured in Philoxenus Booke: the Trumpets sound, gaue knowledge of Dinner: so that this priuate conference was adiourned, till Segnior Philoxenus pleasure should reuoke it. When Ismarito entered into the great Chamber, and among so many fayre Flowers, missing the glorious Rose, his countenaunce well shewed, that his mornings sorowe had beene but a sleepe, which new awakened, streaked with the increase of passion, yea such was the pensiueneese of the whole company, as the syll sertuice, represented rather a Funerall Dinner, then a Christmas feaste. But in the mydest of a storme, as Phebus sometymes beholdeth the Earth, with a cheerefull countenaunce, so in the deapth of this heauines, there was newes brought of Queene Aurelias amendment, who commaunded the chosen company, after Dinner, to attend her comming in the chamber of pleasure. This knowledg so quickned the dulled spyrytes of the Gentlemen, and Gentlewomen, as they agreed, for one day (if Queene Aurelia pleased) to alter the sollemne course in they ordenarie exercyse: for where the malladie is not mortall, mirth cureth as much as medicine, and holding this determynacion, they, the rest of Dinner, in actions of pleasure, sullie auenged themselues of the iniurie of former sorowe.

The Rose is the most glorious of Flowers.

An vnexpected good newes, is double welcome.

Myrthe cureth as much as Medicine, where the malladie is not mortall.

After Dinner was ended, and the company had a while pawsed, to set themselues in good order: vpon a new sommons, the appointed number, marched into this Chamber of Pleasures, which was hanged with a ritche Ta-

pistrie

pistrie of voluntarie deuise, euery Tree, Flower, Bryde, Beaste, or what soeuer els there in resembled in his proper colours of Silke, was portrayed. The Beast with they Fleeces fryzeled, the Beastes curiously prayed with rawe Silke, like vnto they naturall heayre, the Trees beautified with proper leaues and fruite, the Rose with his Buds, Sprigs, and other attyre: and to be breefe, euery other Flower was counterfaited with such Arte as they seemed to be naturall. Yea, a man might haue beene indifferently wise enough, in other ordinarie matter, and yet haue aduentured to haue gathered a Flower, or haue plucked an Apple, in these hangings, and who so was best acquainted, could not wearie his eyes in the beholding of them: so that the very attyre of this Chamber walles, had an intertaining vertue, were there no other creatures in the place.

A sumptuous Tapistrie.

Men may be deceiued vvith out the slaunder of simplycitie.

Curious sights, please more then vnciuill people.

Queene Aurelia attended with the Ladyes and Gentlewomen, presented her selfe, before the younge Gentlemen had halfe gazed they fill. The company saluted they Soueraigne with a reuerent curtesie, whose cheekes, somewhat more bleake then ordinary, with this distemperature, resembled in colloure the perfect white Gilliflowre, a litle streaked with Carnation.

A lyttle sickneslie maketh an alteration in beautie.

After some priuate talke betweene her and one or two of her fauoured Seruaunts, she take her place where she pleased, and the rest as they were accustomed, which done, the Eunick with a well tuned voyce, vnto the Lute, Songe this following, Care away.

CAre, Care, goe pack, thou art no mate for me,
thy thorne throughes, the heart to death doth wound,
Thou makest the fayre, seeme like a blasted Tree,
by thee greene yeares with hoarie heares are growne,
Which makes me singe, to solace mine vnhappy state,
Care, Care, adewe, my hart doth hope for ioye.

Care, Care, adewe, thou riuall of delight,
returne into, the Cane of deepe Dispayre:
Thou art no Gueste, to harbour neere my spright,
whose poisoned syghtes, infect the very Ayre.
Wherefore I singe, to sollace myne annoye;
Care, Care, adewe, my hart doth hop for ioye.

Care, Care, adewe, and welcome pleasure now,
thou wishe of ioye, and ease of sorowe bothe:
To weare thy weede, I make a sollemne vowe,
let Tyme, or Chaunce, be pleased, or be wrothe.
And therefore singe, to sollace myne annoy;
Care, Care, adewe, my heart doth hop for ioye.

The note of this Songe, was farre better then the Ditty, but for that it aunswered the determination of the company, it passed for current: wherepon, Maddame (quoth Fabritio) if it be your pleasure, we wyll this day varrie from our wonted course, and according to our Theame begin with some mythe, to sharpen our wittes: for greater discourses, we haue time inough besides, to beate out the passage to Platoes Paradise.

One square breaketh no custome.

Vse your discressions quoth Quéene Aurelia, and by her commaundement Bergetto was appointed to begin the exercise, who obaying, reported this following aduenture, of Fryer Inganno.

¶ The aduenture of Fryer *Inganno*, reported by Mounsier *Bergetto*.

IN a little Village among the *Appenine* Mountaynes not far frō the plate, where S. Frauncis lyeth intombed, There sometymes dwelled a fayre younge, countery woman named Farina: and for that her house was in the bye waie, to S. Frauncis holy reliques, she was many tymes visyted with Friers of his order, who were intertayned.

rather

rather for their habyt, then their honestie: for the more ignorant people, reuerenced Saint Fraunces, as a seconde Christe, for whose sake, they vsed his Disciples, not inferiour to Saints: amonge manye that visited Farina's house, Fryer Inganno, a smugge Chapleine, euer sealed his blessings, vppon his dames lippes, and yet, without suspicion of the husband, or dishonest intent of the wife: for such greeting was euer taken for a holly fauour.

Vppon a time, after Fryer Inganno, had wel washed himselfe, with a warme fire, and a good breakefast, the spirit that saint Fraunces, was driuen to coniure downe, by tumbling naked in the frost and snowe, tempted his Disciple with suche swete motions, as he was myuded willfully to abiure heauen, rather then to deale forsoothly with the deuill. And taking aduantage, of the good opinion, the ignorannt, heald of his holynes: and was so bould, with salute Fraunces (his Maister) as to make a wanton matrh in his name: so that after he had a while communed, of his perswasion, vppon a quiet opportunitie. Blessed art thou (quoth he) among the Appenine countrey women, for Saint Fraunces, from heauen, hath beheld thy charitable vsage of his Disciples, and the last night after, I had prayed with great deuotion, before his Image, I beheld him in the Maiestie of an Angell, sayre ponge, lustie, and in euery proportion like my selfe, and nothyng at all, like his meagre Cripple Image: So that I was in doubt, of beynge transformed out of my selfe, tyll with a meeke voice, he sayd: Be not dismayde, I am thy Maister, Inganno, and am come, to bestow my blessinges vpon the good Appenine dames, that for my sake cherish you, my Disciples: But with an especiall affection, I wil visite the good Dame Farina: And for that, her Feminine weakenes, can not indure my Heauenly presence, I wyll many times borrowe thy earthly shape: and in my name, go salute Farina, and shewe her, that this night, in that her Husbande is from home, I meane to visite her: wyll her to leaue open the Doores, because

It is tolde, S. Frances subdued his concupiscent desires, by tumbling naked in frost and Snowe.

A premiditated sinne.

The tricke of a knavish Seruant.

A gentle perswasion.

I purpose to come as Fryer Inganno, and not as Saint Frances.

Ignorance heareth euery tale as trueth.

This is his message therfore, as I began, I end: blessed art thou among the Appenine countrie Dames: The poore woman, as apparant as this trecherie was, had not the power to mistrust, but gaue the Fryer a good almes for his newes, and saide she would attende Saint Frances blessed will.

Flatterie eateth the bread of the iust.

Away goeth the Fryer, with a light hart and a heauy Cowle: but God, to punish his leiode intent, & to preserue her from sinning through ignorance, so tickled her hart with ioy, of this blessinge at hande, as to welcome Saint Frances she must needes haue the Belles ronge: The Priest of the Parriche hearing the cause, smelt out the Fryers comming, and was glad to take one of those Beggers in a Pitfall that with glorious lyes, had robbed him of his Parishioners deuotions, and withall, perswaded her with surhe reasons, as shee was fully resolued of the Fryers deceite: And to her adnenged, by the Parsons direction, shee caused Leayda to lye in her Bed, a Mayde so ougly, sluttish and deformed, as thorough the Parish, shee was called, the Furie of Lothsomnesse. Aboute ten of the Clocke, findinge the Doores open, Frier Inganno mountes into Farinas Chamber, and without light or leaue, leaps into her bed: but he had not blessed Leaydaes lippes, before the Priest, Farina, and others, entred with Taper and Torchlighte, singing Salue Sancte Francisce: And kneeling about his Bed sides, sung, Sancte Francisce, ora pro nobis.

A note of litle secreacy in a woman.

Enuy setteth hatred betweene fellowes of euery vocation.

An vnwelcome salutation.

The poore Fryer, lyke a Foxe in a grin, being both intrapt, and imbraste by a Bear of Hell, cryed from his hart:

A dolore inferni, libera me Domine.

Pleasure in others increaseth sorrow in the afflicted.

After the Priests and the rest of the companye, were weary of laughinge: and the Fryer almost dead with weeping: It is an office of Charitie (quoth the Priest) to put Saint Frances againe in his Tumbe: for it is so long since

since he was in the World, that he hath forgot the way backe, into Heauen.

The Fryer hearing lyke the Theefe, that honge on the left side of Christe, toke all with patience: for well hee wyll, Prayer boted not.

Enuy, and olde people, are not pacified with the praiers of the afflicted.

Well, for that night, they bounde and stript him, lyke a dead Coarse: and in stead of sweete Flowers, laid him in a bundell of Nettles.

Rude people extreame revengers.

The next morning, the rude Countrie people (who in reuenge are without ciuilytie or order) cruelly scourged the poore Fryer. And (setting hym the forenoone naked in the Sunne) annoynted his bodie with Honey, so that the Hornets, Waspes and Flyes, tormented him with the paynes of Hell.

In the afternoone, with a hundred Torches, Tapers, and other waren lyghtes: this ruffick multitude, carryed seconde Saint Fraunces vnto his Tumbe: and had not other Fryers vsed mylde & plawsible requests, in his behalf, they would surely haue buried him alyue: for threatning, increaseth a tumult: when faire wordes, may peraduenture saue it.

The best way to win the communaltie.

The poore Fryer discharged from the handes of these vngentle people, learned after wardes to be more warie: but for all this punishment, was nothinge the honester. For amonge men of his Habit, remayneth an opynion, that the faultes, whiche the World seeth not, GOD punnisheth not.

After the Company had wel laughed at Fryer Inganoes pennaunce, Queene Aurelia aked maister Doctor, the Archedetracter of Women, how many suche stories he had read of the religious Dames?

Men offende lyberally, and women simply.

None (quoth he) that hath beene so sorely punished, but of an number that haue as highly trespalled.

What (quoth Helena Dulce) by suche subtyll practises?

No (quoth the Doctor) but through simple affection.

Well (quoth Aluisa Vecchio) their euils are written in their foreheades, that slaunderous mens tongues may reade and inlarge them. And your great euils are buried in the bottome of your hartes that vnlesse the Deuill meane to shame you, the worlde knoweth not how to blame you.

This was the Gentlewomens day, wherefore the ciuill Gentlemen, would not offer to crosse them much: so that following their aduantage, Madam (quoth Isabella,) with your fauour and patience, I will reporte an Historie, that shall open suche a haynous trecherie done by a man, as shall take away all pollicie from a woman to commit so impious an Act.

Mens faultes lye hydde in their hartes.

A ciuill curtesie in a Gentelman.

Queene Aurelia, willed her to proceede, and the whole company seemed to be attentiue: whereupon Isabella reported as followeth.

The rare Historie of Promos and Cassandra,

reported by Madam Isabella.

This Historie for rarenes therof, is liuely set out in a Comedie, by the Reporter of the whole worke, but yet neuer presented vpon stage.

AT what time CORVINVS the scourge of the Turkes, raigned as King of Bohemia, for to well gouerne the free Cities of his Realme, he sent diuers worthy Magistrates. Among the rest, he gaue the Lorde Promos the Lieutenauntship of Iall: who in the beginning of his gouernment, purged the Citie of many ancient vices, and seuerely punished new offenders.

In this Citie, there was an olde custome (by the sufferring of some Magistrates, growne but of vse) that what man so euer committed Aduoutrie, should lose his head: And a woman offender should leese after be infamously noted, by the wearing of some disguised apparrell; for the man was holde to bee the greatest offender, and therefore had the seuerest punishment.

A hard Lawe for vnnaturall persons.

Lorde Promos, with a rough execution, reuiued this Statute, and in the first begin of Maurie, made it by him-

selfe

selfe, as shall appeare by the sequell of Andrugios aduentures.

This Andrugio by the yelding fauour of fayre Polyna, trespalled against this ordinaunce, who through enuie, was accused, and by Lorde Promos condemned, to suffer execution.

The wofull Cassandra, Andrugios Sister, prostrates her selfe at Lorde Promos feete, and with more teares then wordes, thus pleaded for her Brothers lyfe.

Most noble Lorde, and worthy Judge, vouchsafe, mée the fauour to speake, whose tale is so desperate, as vnlesse you beholde mée with the eyes of mercie, the frayle trespalle, of condemned Andrugio my Brother, will bée the death of sorrowfull Cassandra, his innocent Sister. I will not presume, to excuse his offence, or reproche the Lawe of rigor: for in the generall construction, hee hath done most euill, & the Lawe hath judged but what is right: But (reuerent Judge, pardon ỹ necessitie maketh mée here tell mine owne tale already knowen) The most Soueraigne Justice, is crowned with Laurell, although shée bée gyrt with a Sword: And this prime edge shée giueth vnto her Administrators: that they shall mitigate the seueretie of the Lawe, according to ỹ qualityt of the offence. Then, that Justice bée not robbed of her gratious pitty, when Lorde Promos, to the nature of my Brothers offence, and his able meanes to repayre the iniurie. Hée hath defyled, no Nuptiall Bed, the fayre wherof dishonoured thy gratiefull husband: Hee hath committed no violent Rape. In which Act the iniuried Mayde can haue no amends. But with yelding consent of his Mistresse, Andrugio hath only sinned through Loue, and neuer meant but with Marriage to make amendes.

I humbly beseeche you to accept his satisfaction, and by this Example, you shall be as much beloued for your clemencye, as feared for your seueritie. Andrugio shalbe well warned, and he with his Sister wofull Cassandra, shall euer remayne, your Lordships true Seruantes.

Pro-

Lawe adiudgeth, by the generall offence.

Iustice, is more renowned by lenytie, then seueritie.

A good cause to moue pyte.

Promos eares were not so attentiue, to heare Cassandras ruethful tale, as his eyes were settled to regarde her excellent Beautie. And Loue, that was the appointed Headsman of Andrugio, became now the Soueraigne of his Iudges thought. But because he would seeme to bridle his passions, he aunswered: fayre Damsell, haue patience, you importune me with an impossybylytie: he is condempned by Lawe, then without iniurie to Lawe, he can not be saued.

Loue, fauoureth no degre

Princes Prerogatiue, are aboue Lawe.

Princes and their Deputies Prerogatiues (quoth he) are aboue ỳ Lawe. Besides, Lawe, truelie construed, is but the amends of Iniurie: and where, the faulte may be valued, and amendes had, the Breache of Lawe is sufficiently repayred.

The true intent of the Lawe.

Quoth Lorde Promos, your passions moueth more then your proofes: and for your sake, I will reprieue Andrugio, and studie how to do you ease, without apparant breache of Lawe.

A good turne vpon an euyl cause.

Cassandra, recomforted, with humble thankes receyued his fauoure, and in great haste goeth too participate this hope, with her dying Brother: But oh, that Auctho-rytie, should haue power, to make the vertuous to doo amisse, as well, as through Correction, to enforce the vicious to fall vnto godnesse.

Authorytie, in euyll Maiestrates, is a Scourge vnto the good.

Promos, is a witnes of this Priuiledge: who not able to subdue his incontinent lone, and (withal) resolued, that Cassandra would neuer be ouercome, with fayre wordes, large promises, or riche rewardes: demaunded the spoyle of her Virginitie, for raunsome of her Brothers lybertie.

A monstrous request.

Cassandra, ymagyned at the first, that Lorde Promos, bad this speache, but to trie her behauiour: Aunswered hym so wisely, as if he had not ben the Mynall of Vertue, he could not but haue suppressed his lewde Affection, and haue subscribed to her iust petition. But to leaue circumstaunces, Promos was fiered with a vicious desyre, which must be quenched with Cassandraes yelding loue, or Andrugio must dye.

Vnlesse they be reprobate, good Examples, may reformme the wicked.

Cassandra, moued with a chaste disdayne, departed,

with

with the resolution, rather to dye her selfe, then to staine her honour: And with this heavie newes, greeted her condemned Brother poore man, alas, what should he do? Life was sweete: but to be redeemed with his Sisters Infamie, could not, but be alwayes vnsauerie.

To perswade her to consente, was vnnaturall: too yealde to Death, was more grievous.

To chuse the leaste of these euylles, was difficult: to studie long was daungerous. A hard choice of two euyls.

Fayne would he lyue, but Shame closed his mouth, when he attempted to perswade his Sister.

But Necessytie, that maistereth both Shame & feare, brake a passadge for his impoysoned intent; Sweete Cassandra, (quoth he) that men loue, is vsuall; but to subdue Affection, is impossyble: and so thervnie are the motions of incontinent Desire, as to finde ease, the tongue is only occupied to perswade. The Purse, is euer open to entice, and where neither words nor Giftes can corrupt (with the mightie) force shall constrayne, or dispight, auenge. That Promos do loue, is but iust, thy Beautie commaundes hym. That Promos be refused, is more iust, because Consent is thy Shame. The force of Necessytie. The force of Loue.

Thou maiste refuse and lyue: but he beynge reiected, I dies for wantyng his wyll in thee, he wyll wreake his terne on mee.

This is my hard estate, My lyfe, lieth in thy Infamie, and thy honour in my death. Which of these euylles be leaste, I leaue for thee to iudge.

The wofull Cassandra, answered: that Death, was the leaste: whose Darte, we can not shunne: when Honour, in Deathes dispight, outlyueth tyme. A hard Fortune,

It is trye (quoth Andrugio,) but thy Trespasse, wyll be in the leaste degree of blame: For, in forced Faultes, Iustice sayth, there is no intent of euyll. Death is to be preferred, before dishonorable lyfe.

Oh Andrugio, (quoth she) Intent, is now adayes, lyttle consydered: thou art not condemned by the intent, but by the

The venemous nature of Enuy.

the strict worde of the Lawe: so shall my crime bee reproched, and the forced cause passe vnexcused: and such is the venome of Enuye, one euill deede shall disgrace ten good turnes: and in this yeelding, so shall I be valued: Enuye, Disdaine, Spight, Mallice, Sclaunder, and many moe furies will endeuour to shame mee, and the meanest vertue, wyll blush to help to support my honour: so that I see no libertie for thee but Death, nor no ease for mee but to hasten my ende.

The vertuous are assured of many enemies, and incertaine of any friendes.

O yes (quoth Andrugio, for if this offence be knowne, thy fame will bee enlarged, because it will likewise bee knowne, that thou reteinedst dishonor to giue thy Brother lyfe: If it be secreat, thy Conscience wyl be without scruple of guiltinesse. Thus knowne, or vnknowne, thou shalt be honoured, but not dishonested, and for amends wee both shall lyue.

A cause that may excuse the breach of honour.

This further hope remaineth, that as the Gillyflower, both pleaseth the eye and sweeteth the sences: euen so the vertue of thy chaste behauiour may so grace thy beauty, as Promos filthie lust, may bee turned into faithfull loue: and so moue him, to saue thy honour in making thee his wife. Or for conscience, for beare to doe so heynous an iniurie.

A faint hope.

Soueraigne Madame, and you faire Gentlewomen, (quoth Isabella) I intreate you in Cassandras behalfe, these reasons well waied, to iudge her yeelding a constrainte, and no consent: who weete of her owne life, and tender ouer her brothers, with the teares of her louely eyes, bathed his Cheekes, with this comfortable sentence.

Lyue Andrugio, and make much of this kisse, which breatheth my honour into thy bowels: and draweth the infamie of thy first trespasse into my bosome.

A louyng kys

The sharpe incounters betweene life and death, so occupied Andrugio sences, that his tongue had not the vertue, to bid her fare well. To greeue you with the hearing of Cassandras secreate plaints, were an iniurie: vertuous

Ladies

Ladies, for they concluded with their good fortune, and euerlasting fame: But for that her offence grew neyther of frayltie, free wyl, or any motion of a Woman, but by ye meere inforcement of a man, because she would not staine the modest weedes of her kynde, shee attired her selfe in the habit of a Page, and with the bashfull grace of a pure Virgin, shee presented wicked Promos, Andrugioes precious ransome. A good consideration in Cassandra.

This Deuill, in humaine shape, more vicious then Hyliogabalus of Rome: and withall, as cruell as Denis of Sicyll: receaued this Iuell with a thousande protestations of fauour. But what should I say? In the beginnyng of his loue, Promos was metamorphosed into Priapus: and of a Feende what may we expect? but vengeaunce heaped vpon villany. And therefore, let it not seeme straunge, that after this Yelhound, had dishonoured Cassandra, hee sent his warrant, to the Gayler prively, to execute Andrugio, and with his head crowned with these two Writes, in Promos name, to present Cassandra: A damnable offence.

Fayre Cassandra, as Promos promist thee:
From Pryson loe, he sendes thy Brother free. A villanous Ingratitude,

This was his Charge, whose cursed wyll had ben executed, had not God by an especiall prouidence, at the howre of his Death, possessed Andrugio with the vertues of the two braue Romanes, Marcus Crassus, and Marius, the one of whiche, by the force of his tongue, and the other by the motions of his eyes, caused the Axe to fall out of the Headsmans hand, and mollyfyed his cruell mynde. An especiall prouidence of God.

With lyke compassion, the Gayler (in hearinge Andrugios hard aduenture) left his resolution: And vppon a solempne othe, to liue vnknowne, yea to his deare Sister, he gaue him life, and in the dead of the night, betoke him to God, and to good fortune: which done this good Gayler toke the head of a yonge man newe executed, who somewhat resembled Andrugio: and according to lewde Promos commaundement made a present thereof to Cassan- A signe of an honest nature

dra. How vnwelcome this present was, the testimonie of her former sorowes somewhat discouer: but to giue her present passion a true grace, were the talke of Prometheus, or such a one as hath had experience of the anguishes of hell.

An vnwelcome present

O quoth shée, sweete Andrugio, whether shall I firste lament thy death? exclaime of Promos iniurie? or bemone my owne estate, depriued of honour? and which is worse, cannot die, but by the violence of my owne hands. Alas, the least of these greefes, are to heauie a burden for a man, then all ioyned in one poore womans hearte, can not be eased but by death: and to be auenged of iniurious Fortune, I wil forthwith cut my Fillet of life. But so shall Promos lewdnesse escape vnpunished: what remedie? I am not of power to reuenge: to complayne, I erpresse my owne infamie, but withal, proclaime his vilanie: and to heare his lewdnes reproued, woulde take away the bitternesse of my death. I will goe vnto the King, who is iust and mercifull, hée shall heare the ruthfull euents of Promos Tyrannie: and to giue him example of vengeaunce, I will seale my complaintes with my dearest blood.

Continuing this determination, Cassandra buried her imagined brothers heade, and with spéed ioyned vnto King Corninus Court: Before whose presence when shé arriued, her mourninge Attyre, but especially her modest countenaunce moued him to beholde her with an especiall regarde.

Cassandra (vppon the graunt of audience) with her eyes ouercharged with teares, reported, the alreadie discoursed Accidentes, with suche an apparaunce of greéfe, as the King and his Attendants were astonied to heare her: and sure had shé not bén happily preuented, shé had concluded her determination, with shall Lucretias destiny. The King comforted her with many gratious words & promised to take such order, y (although he could not be reuiued) her brothers death should fully be reuenged,

A mischiefe well preuented.

A noble fauour.

and

and her craſed honour, repayred, without blemyſh of her former reputation.

Caſſandra, vpon theſe comfortable wordes, a lytell ſuccoured her afflicted hart, and with patience, attended the Juſtice of ỹ King: who with a choſen companie, made a Progreſſe to Iulio, and entred the Town, with a ſemblaunce of great fauour towardes Promos: by that colour, to learne what other corrupte Maieſtrates, ruled in the Cittie: for well he knewe, that Byrdes of a feather, would flie together, and wicked men would ioyne in Affection to boulſter each others euil.

A neceſſarie pollye

After this gratious King, had by heedfull intelligence vnderſtoode the factions of the people, vnlyked for of the Magiſtrates, he cauſed a proclamation to be publiſhed: in which was a clauſe, that if anie perſon coulde charge anie Magiſtrate or Officer, with anie notable or haynous offence, Treaſon, Murder, Rape, Sedition, or with any ſuch notorious Crime; where they were the Iudges of the multitude, hee woulde himſelfe bee the Iudge of them, and doe iuſtice vnto the meaneſt.

A Ryal grace

Vppon this Proclamation it was a hell to heare, the exclamations of the poore, and the feſtered conſciences of the rich, appeared as lothſome, as the Riuer of Stix.

The clamors of the poore, and the conſciences of the rich, like Hell.

Among manie that complayned, and receiued iudgemẽt of comfort, Caſſandras Proceſſe was preſented, who lead betweene ſorrow and ſhame, accuſed Promos to his face.

Sorrowe and Shame, the Attendantes of Caſſandra,

The euidence was ſo playne, as the horrour of a guiltie conſcience reaued Promos of all motions of excuſe: ſo that holding vp his hande, among the worſt degree of theeues, the litle hope that was leaſt, moued him to confeſſe the crime, and with repentance to ſue for mercy.

An vnuſual place for a Iudge.

Q(quoth the King) ſuch eſpetial mercy were tyrannie to a common wealth. No Promos no, Hoc facias alteri, quod tibi vis fieri: You ſhall be meaſured with the grace you beſtowed on Andrugio.

A necessarie regarde in a Prince,

O God (quoth hée) if men durst bark as Dogges, manie a Judge in the worlde would be bewrayed for a theefe: It behoueth a Prince to know to whom hee committeth Authoritie, least the Sworde of Justice, appointed to chasten the lewde, wound the good: & where good subiects are wronged, euill Officers receaue the benefit, and their Soueraignes beareth the blame.

Princes beres the blame of euyll Officers extortion.

Well, wicked Promos, to scourge thy impious offences, I héere giue sentence, that thou forthwith marry Cassandra, to repayre her honour by thée violated, & that the next day thou lose thy head, to make satisfaction for her Brothers death.

A iust Iudgement.

This iust Judgement of the good Kinge, in the first point, was forthwith executed: But sacred is the Authoritie, that the vertues of the good, are a Shéelde vnto the lewde: So swéete Cassandra, who (simply) by vertue ouercame the spight of Fortune: In this marriadge was charged with a new assault of sorrow: and preferring the duetie of a wife, before the naturall zeale of a Sister, where she before prosecuted, the reuenge of her Brothers death, shée now was an humble suter to the Kinge for her Husbands lyfe.

The good protect the lewde

The duetie of a wyfe, truely showen.

The gracious Kinge, sought to appeale her with good wordes, but hée could not do her this priuate fauour, without iniurie vnto the publyke weale: for though (quoth he) your sute be iust, and the bounden duetie of a wife, yet I in fulfillyng the same should do iniustly, & (generally) iniure my Subiects: and therfore, good Gentlewoman, haue patience, and no doubt vertue in the ende will giue you power ouer all your afflictions.

The comon weale, is to be regarded before priuate aduantage.

There was no remedie, Cassandra must departe, out of hope, to obtayne her sute. But as the experience, is in dayly vse, the doinges of Princes post through the worlde on PEGASVS backe: And as their actions are good or badde, so is their fame. With the lyke spéede, the Kynges Justice, and PROMOS execution was spred abroad: and by the tonge of a Clowne, was blowen into

Siue bonum, siue malum, Fama est.

Andru-

Andrugioes eares, who tyll then lyued lyke an Outlawe in the Desart woodes.

But vpon these Newes, couertly, in the Habyt of an Hermyt, by the Diuine motion of the sowle, who directes vs in thinges that be good, and the Flesshe in Actions of euyll, Andrugio, goes to see the Death of his Capitall enemie: But on the other parte, regardyng the sorrow of his Sister, he wished him lyfe, as a friende.

Good motions, proceede frō the soule, and euyll frō the flesh.

To conclude, as well to geue terrour to the lewde, as comfort to his good Subiectes, the Kyng (personallie) came to see the execution of Promos, : who, garded with Officers, and strengthened with the comfortable perswasions of his Ghostly Fathers: Among whom, Andrugio was, meekely offered his lyfe, as a satisfaction for his offences, which were many more, then the Lawe toke knowledge of: And yet, to say the trueth, suche was his Repentance, as the multitude did both forgeue and pittie him: yea, the King wondred that his lyfe was gouerned with no more vertue, considering the grace he showed at his death.

A gratefull parte.

Andrugio, beholdyng this ruethfull Spectackle, was so ouercome with loue towardes his Sister, as to giue her comfort, he franckly consented anew to empertill his own life: And followinge this Resolution, in his Hermyts Weede, vpon his knees, he humblye desired the Kinge to giue hym leaue to speake. The Kyng (gratiously) graunted hym Audience. Wherupon (quoth he) regarded Soueraigne, if Lawe may (possibly be satisfied: Promos true Repentance meritteth pardon.

Murther asketh death, and no other Sanisfaction.

God Father (quoth the King) he can not liue, and the Lawe satisfied, vnlesse (by Miracle) Andrugio be reuined.

Then (quoth the Hermyt, if Andrugio lyue, the Law is satisfied, and Promos discharged.

I (quoth the King,) if your Praier can reuiue the one, my mercie shall acquite the other.

I humbly thanke your Maiestie (quoth Andrugio) and discouering himselfe, shewed the Prouidence of God and the meane of his escape: and tendrynge his Sisters

comfort, aboue his owne safetie, hee prostrated him selfe at his Maiesties feete: humblye to obay the sentence of his pleasure. The Kinge vppon the reporte of this straunge Aduenture: after good deliberation, pardoned Promos, to keepe his worde, and withall, houlding an opinyon, that it was more benefitiall for the Citezens, to be ruled by their olde euell gouernour, new reformed, then to aduenture vppon an newe, whose behauiours were vnknowne: And to perfect Cassandras ioye, he pardoned her Brother Andrugio, with condition, that he should marrie Polina. Thus, from betweene ẏ teethe of daunger, euerypartie was preserued, and in the ende established in their hartes desire.

Princes are bounde to their word.

Of two, the least euill is least daungerous.

Madam (quoth Soranso) your good conclusion, hath likewise preserued vs from a great daunger: for had you ended with the sorrow you began, wee had beene all like to haue bene drowned in teares.

Ruthfull talke, raiseth remorce in the hearers.

Indeede (quoth Katharina Trista) you men had, had cause sufficient of sorrowe, by hearing your kynde reproched with such monstrous euils: and we women free passage to lament, in beholding none but crosse fortunes to succeede the good indeuours of a vertuous Ladie.

By example of euill, the euill are feared.

It is true (quoth Fabritio) but to participate of their ioye, wee men haue learned out of Promos example of euil, for feare of his likelie punishment of euil, to do well: and you Women, by example of Polinas vice, and Cassandras vertue, are both warned and incouraged to well doing.

By example of the good, the good are strengthned.

Indeede (quoth Queene Aurelia, there are many Morall precepts in either Historie, to be considered: whiche I hope the company haue so regarded, as there needeth no repetition. And further, because I will not be to bould of the victorie, ouer my late distemperature: we will heare ende: And therwith she rose, & retired into her Chamber: with charge that the company should attende her, in the same place, vntil Supper, who obaying, intertained time, euery one with their speciall fancy.

Good order is to bee kept among such as haue bene late sick.

The

The Question that arose at Supper vpon the fourth Dayes exercise.

MAny prettie nyps, palled (betweene the retyred Companye) this Night at Supper, as well on the Gentlewomens parte, as of the Gentlemens. Inso much as presumyng vpon this Dales honour (when the Table was readie to be taken away.)

Aluisa vechio, toke vpon her, to maynteine a woman, to be a creature euery way, as excellent and perfecte as Man. For naturall shape (quoth she) they are more beautifull, of a better temperature, and complection then man. In valiaunt exploytes, what difference was there betweene Semiramis and her Husbande Ninus? betweene the Amazon women and Alexender. For constantnesse of mind, did not Loadice imbrace deathe, with lesse feare, then Mithridates her Husband, Asdruballes Wife, then Asdrubal himselfe. And what man hath kept a constant resolution of death, so long as Lucretia. In Morall vertues, you men that reade Historyes and Cronicles of all ages, shall finde Women, renowmed for learnyng, Gouernment, and pollycie. In Mechanycall Artes, there are Women, lykewise experienced. In the vertue of Deuining, what man hath come neare the Sibels? To bee shorte, what Man hath bene so perfect in any vertue: but Historyes make mention of a woman as perfect?

Yea (quoth Dondolo) but there be so few of these women, as an easy wit may remember them.

But it will cumber your Tong to report them (quoth Katharina Trista.

The other Gentlemen although they were willinge to giue place vnto the Gentlewomē in small matters, yet this comparison of equal soueraignty, nettled them a lytil. In as much, as Soranso aunswered. Madam Aluisa, you haue made a bould comparison, and but a bare prowse: Where you vaunte, to be more excellent in shape, and more delicate in substaunce then men.

Comparison breedeth contention.

Excellent vertues in women.

Cauelers neuer answere directly.

A disgrace in honour, a Gentleman may not beare with.

It

It is an ouer ruled question, that Women receiue perfection by men, & men imperfection by Women: then by how much the vertue is of more emprise, that is simplye of it selfe, then that which is compounde of an other: by so farre wée exceede you in this perfection.

Aristotles probleames.

Your honour of valyantnes, died with your examples, and although there hath bene Women learned, and experienced in Mecanicall craftes, yet to heare a Woman plead at the Barre, preache in a Pulpit, or to sée her build a House, is a wonder and no example in vse. How shorte your deuinyng Sybels, come of the credit, of the Prophets in the olde Testament, is no question disputable: For your constancie at deathe, you knowe not how precious lyfe is, which maketh you rash and not constant: and in trueth, what you haue frowardely determined, you will not bee forbidden.

Extraordinarie thinges, are not to be cõpared with ordinarie.

Life is pretious.

As shée that had her Tongue cut, for callyng of her Husband Théefe, woulde yet notwithstandinge, make the signe of the Gallowse.

Well sir (quoth Quéene Aurelia) Epicarias obstynacy, who endured to bée rent in péces, before shée woulde confesse the conspyracie agaynst NERO, would haue ben holdē for a Vertue of staiednesse in a man.

Epicaria, in the trembling passage of death, was constant.

And what say you of Leena, that byt off her tonge, and spit it in the Tirant Hippias face, because she would not bewraye a conspiracy against him.

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Madame (with your fauour, quoth the Doctor) had she not had this foresight, it had ben lyke the Athenians shuld haue bene driuen to haue made a brasen Well, as a Monument of her talke: rather then a tongueles Lionnesse, as they did in honour of her silence, for had she not mistrusted her imperfection, she would neuer haue committed that tirannie vpon her selfe.

Inuenulous Suggestion.

Had her tongue béene benomed with your mallice, it is like (quoth Quéene Aurelia) that the Athenians had verified

verified your slanderous opinion, therewith she looked a
skaunce, upon her fauoured seruauntes, as who would saye,
I check the omission of yours alone, in not defending of my
right. Upon which warning, and especially, for the excel-
lencie of this sexe, quoth Ilmarico, a man may do iustice
vnto an other, without iniurie to himselfe: and sure with-
out the reproche of men, a man may commend the excel-
lencie of Women: In whose behalfe (although I will not
condemne their seruiles reasons, yet in my opinion, he er-
red in the first Article, where he toucheth the perfection of
Men, and the imperfection of Women: for neither of them-
selues are perfect, nor may haue essentiall substance with-
out the other. But to dispute of this secret in nature at
large, were vnpleasing to their chaste eares, and to briefe-
ly to multicall for their vnderstandings. But who so is
so curious in search, let him reade the Philosophers Rea-
sonings, with an vnpartiall iudgement, and he shall finde
them in substaunce euery way as perfect as man. And in
the opinion of the eye, of all the sentes, who is the moste
perfect Iudge, they farre excell man in pureness of com-
plection. Where exception is taken to the few in number,
of singulerly well qualyted Women, I affirme that it is
not the quantity, but the quallity that commends: a little
Salte, relisheth more then a great deale of Sugar. Iudeth
with her owne hands, atchieued a more honourable con-
quest, then all the Ciliens besides.

Alexandra, the wife of Alexander, King of the Iewes,
(when the vnciuill multitude, were ready for his tiranie)
to make the intrailes of Dogges, a Sepulture for his dead
body: yea and to be further auenged, to murther his two
Sonnes, by her lowte behauiour, so mollified their cruell
hearts, as loosing their resolutions, they gaue her hus-
band an honourable buriall, and prouided themselues, at
her Childrens hete: which pacification, the strength nor
wisdom of her counsel could not obtaine. By what instru-
ment did God first showe the bigor of his vengeaunce? by
a Woman. And by what instrument did he showe the

A man may praise a Woman without reproching a man.

Chaste eares, ought especially to be vsed in the presence of VVomen. Aris. Probo.

The quallity and not the quantity commends.

Eaue.

Our Lady.

vertue of Iustice by a Ladie Queene, Soueraigne Vertue is Feminine, and Iustice Masculine? The Queene answered, that if Iustice were a man, there might be a difference. But Dianora replied, that if Iustice were a man, it is there commendation to be like vnto the vertues of Women. Why (quoth he) are not men as iust as women? Yes (quoth Dianora) but not so gentle. Why (quoth he) is not Iustice gentle? Yes (quoth Dianora) but thus fettered, he hath many times chafed Sir Michael to his Worke. Fie (quoth he) leaving that base quarrell, I would turne to the Queenes pleasure, and for that cause, quoth he, I impose vpon you all, to offer vp to Iustice these Ladies hearts, for your honours be commendation of their seruice. But where you say, vertue is the Feminine, and Vice the Masculine, both Men and Women, are sometimes of the other. The old Diuines call Vertue to be Gods, Vice the Diuill, and either to be both Feminine and Masculine. Orpheus sayde, that Iupiter and Pluto, were both Male and Female. It is also read in Scripture, That God fashioned both Man and Woman to his owne likenesse. Moreouer this word Homo, signifieth both kindes: so that since Man and Woman, are not simply of themselues, but compounded one of an other, I blame this vnnaturall contention, for excellencie, for neither can obtaine Soueraigne victorie, without doing iniurie vnto themselues: The head among some is taken for the Man, and the heart, for the woman, (for both are of an indifferent gender) and all the other members indifferently at their commaundement.

Where an iniurie in words, may be reuenged in words, a Gentleman is not bound to his sword.

Discreete standers by pacifieth concenting

Vertue and vice, both Feminine, and Masculine.

Note.

Queene Aurelia, with a smiling countenaunce, answered, that she was content, that a Man should gouerne as the head, & women direct as the heart, and because we will not do iniurie vnto our naturall vertue of Modestie,

we

Modesty an naturall vertue in a Woman.

FINIS.

The Fable of Ixion.

To be proude in vertues, is commendable.

The losse of vaine glory.

The fift Daies Exercise.

Containing a breefe discourse, touching the excellencie of Man: and a large discouerie of the inconueniences of ouer lofty, and too base Loue: with other Morall notes, needefull to be regarded.

THE last nights good howre of repose, was the cause of the companies this daies early rising: who by nine of the Clock, entered the great Chamber, armed for any laudable exercise. And after an accustomed duty of salutation discharged, euery man bethought himselfe of some pleasing matter, to entertaine the present time. Soranso and Ismarito were seuered from the rest of the company, vpon priuate discourse: which being ended, Soranso, casting his eye aside, beheld in the hangings, the picture of Ixion, hearsed to his tormenting Wheele. See yonder, quoth he, the worthy scourge of Ambition, and withall reported the Fable, of his presumptuous making of loue to Iuno.

The Fable of Ixion.

Naye quoth Ismarito, Ixion is rather the example of Vaine Glorie punished: for Iupiter, so well allowed of Ixions hie minde (in that he represented his Image) as he raysed him from Earthe to Heauen, and because he should not perish in his affection, he satisfied his desire with the embracement of a counterfeit Iuno, and so sent him backe vnto the Earth: where vaine glorious Ixion Proclaymed, that he was the Minion of Iuno, and had Adroned Iupiter: for which arrogancie, Iupiter threw him to Hell, with this pictured vengeaunce.

To be proude in vertues, is commendable.

The scorge of vaine glory.

Questionlesse, quoth Soranso, this imagination of the Heathen Poet, could not but be the trauell of a Diuine spirit, it exposeth such needefull matter, for Christians to contemplate of.

You

You neede not doubt of your opinion, quoth Isuarito, for after God had created Adam after his owne Image, he clustered the seede of Adam vppon the face of the whole worlde, and where some euer the essentiall formes of Adam was, there was also the Image of God, which in the moste barberous and heathen creature, laboureth to bring out, fyne and excellent things.

The soule traueleth to bring forth Diuine monuments in the heathen.

I beseeche you, quoth Soranso, to inlarge this discourse. I am not so simple to beleeue, that we are like the Image of God, in our outwarde shape: yet my knowledge is not perfect, in what vertues we resemble the Image of God.

Referring you, for your better knowledge, to grauer iudgements (quoth Isuarito) I will onely to satisfye your request, say what I haue reade, and what in my opynyon, standeth with reason.

A discreete exordium, for yong men that argue.

In our exterior body, to say we resemble God, were a grose ignorannce: but in that our soule is closed within our body, and giueth life, and moning, to the whole body: it is no obscurity to conclude the lesse within the greater, to shewe how the soule resembleth God: who consisteth in a Trinity. Notwithstanding she is but one, yet she comprehendeth in her three dignities, to wit, Intendment, Wit, and Memorie. Andras the sonne, is ingendered of the Father, and the holy Ghost proceedeth from bothe: euen so Will is engendred of Intendment, and Memorie proceedeth from both: and as the three persons of the Trinitie, are but one God, so the three powers of the soule, are but one soule: and in that man is created in this sorte, according to the image of God, because he should resemble his creator in excellencie, he is formed straight and not curbed: to behould the earth, not thereby to shewe a differences betweene him and other brute Beastes, but only because he should raise his spirite, and heaue bys eyes to heauen, his originall, to contemplate of diuine and durcable thynges, and not of earthly and such as perysshe. And sure the monuments, that to this day remayne heathē Alexander, Iulius Cesar, Scipio, Hanniball, and manye other stoute warriors, Plato, Pithagoras, Socrates, Solon, and many

The excellencie of mā through the vertue of the soule.

Three dignities of the soule.

Man is formed straight, because he should behold heauen, and cōtemplate one great matters.

thy ghostlike graue Philosopher, beare the Empire of the soule, who in her function is alwaies occupied, to make sute vnto the Angels. And doubtles, the explots of man, would be wonderful, & glorious, were not the passages of the three powers of the soule, Entendment, Will, & Memory stopped, with these three euils or defects of the body, Ignorance of that which is good, Couetousnes, of that which is euil, and the Infirmitie, and Danger of the body. These be the euilles, that eclipseth the excellencie of many vses otherwise would appeare more glorious then the Sonne, Moone, Starres, and Christall Firmament, into whose motions, reuolutions, and influences, his knowledge soareth: or the earth with all her faire furniture which he gouerneth, and therefore he is called Microcosmos, for that in excellencie, he equalleth the beautie of the whole world.

Three euils of defects of the body.

Sir quoth Soranso, you haue inchaunted my Eares with such a pleasing regarde, as if you were as tedious in discourse, as I would be attentiue in hearing, we should bothe lose our dinners, without any great repining: but in aduauntage I beseech you, what may be the remedy of these three euils, which thus obscure the excellencie of man?

Three soueraigne remedyes quoth Renatio, to witte Wisdome, Vertue, and Necessitie, which to chase the other three euils, are thus ouerco: Wisdome against Ignorance: Vertue against Vice: and Necessitie against Infirmitie. Wisdome is to be vnderstoode according to the condition of the things wherein we be ignorant. Vertue is an habite of the soule, which without great difficultie cannot be chaken out of his place and subiect. By Necessitie, absolutely is intended, a supply against those wants, with which Infirmitie hath charged vs, as if we be lame, to haue helps to ride: if we be sicke to haue medicines: if our bodies be tender vth haue nourishing meates, &c. And by these three remedyes, all Artes and Disciplines haue been inuented, to acquire Wisdome: Theorique, which is contemplatiue, and consists in these three parts, Theologie, Phisick, and Mathematique, was found, for Vertue Practise, which is actiue, and deui-

Three remedies against the three euils of the body

The originall of all Artes and Sciences.

Theorique.

Practise.

ded, into Solemne Pridge and Publike vse. And for Necessitie, all Mecanicall craftes were inuented. These three vertues if perchance they will chase the other three euilles bothe out of our body, soule, and remembrance. You haue giuen me a short sweete reason quoth Soranso, And a longe remembrance of my weake vnderstanding quoth Ismarito: but for that I haue made this Sermon, vppon your importunity, your curtesy I hope will pardon me, as well as your wisdome will correct my errours.

Mecanicall craftes.

Curtesie is commendable, but super fluous fauours of flatterrie.

I had thought Ceremonies had beene in disgrace, among you Englishmen, quoth Soranso, but I finde you superstitious in curtesie, and therefore will take no example by you: but let it suffise, I am your frend, and will deserue this fauour, in any resonable seruice.

By this time, Dinner was ready to be set vpon the boarde, and Madame Aurelia came againe vnto the open viewe, whose presence was as welcome vnto the generall company as the clearе Sunne after rouble stormes, to the wofull wearied Saylor. After she had requited the courteous salutations of the whole traine, she taste to her plate, and then the rest as they pleased, or were accustomed. At this Dinner there passed much pleasaunt Table talke, impertinent for this report: which being done, &c. the chosen company was placed in the Ladies Chamber, the Gentlemen [illegible]

Who prickes feares, to pluck the louely Rose,
By my consent, shall neuer smell the sweete,
Or thoughtfull heart, who depth of sadnes loues,
A iouyall wishe, or to leade Apes in Hell.
On Thames no Grapes, but sowre Sloes do growe,
So from base loue, a base delight doth flowe.

Then

Then minde crowne thou, my thoughts aboue the skie,
For eaſie gaynde, the Conqueſt is not ſmalle:
My fancie ſwift, with Icarus wings doeth flye.
Yet faſtined ſo, as fyre and Froſte may meete.
For pleas'd am I, if hope returne but this:
Grace is obtaynde, thy Miſtriſſe hand to kiſſe,
A Grace indeede, far paſſing all the ioyes,
Of egall loue, that offereth wiſh in wyll:
For though her ſcorne, and light regard annoy,
Diſpaire of grace, my fancie can not kill.
For why this ioye, all paſſions ſets in reſt,
I dayly ſee, my Miſtreſſe in my breaſt.

Who ſo inuented this ſonet of Dutene Aurelia, deſerueth to be well fauoured of his Miſtreſſe, in that he kept her ſo carefully in his boſome.

Nay of Dondolo if his eyes were ſo ſubtyll, as abſent, he could ſe her behauiors, his affection were more daungerous then his ſeruice neceſſarie.

Some geue you to knowe (of Iſabella) that we fauye not though our husbandes, a hundred myles of, knowe our behauiours at home.

I thinke ſo quoth the plaine Donez, for ſo farre off they may (ſighe at their one miſchaunce, but) not thanke your amiſſe, perchaunce they ſhould not be charged with ſuch iniurie, as this company ſhould be (quoth Mayſter Helochy) if wee would offer to anſwer your cauilous ſuggeſtions.

Ladies I ſpeake not with intent (of Soranſo) to make a queſtion of your behauiors, but admit you of all creatures the moſt perfect: yet for that you haue motions, as well bad, as good, you may many tymes make choiſe of euill, and yet not do amyſſe, which if your husbandes be ſo quicke ſighted, as to perceiue, they will iudge by their owne eyes, and not by your parties, and ſo from ſhadowes may growe euill effectes.

If there ſight be ſo quick, of Franceſchina Santa, then

If

If their sight be so quick (quoth Franceschina Sancta) then, though by a negligent trespasse, their wiues sometime giue them cause to sigh, with a number of louing badges, they will giue them daylye occasion of reioysinge.

I graunt as muche (quoth Soranso) but this will follow, the Husband will turne his owne mistruste, to hys Wiues sorrow, and receaue her good vsage to his owne priuate comfort. The euyll of Ielousie.

Indeede (quoth Aluisa Vechio) the loue of a telous husband, is sawced with such frowarde motions, as I had rather be matched with him, that regardeth mée not at al, then with him that loueth mée to muche: for of the one, though I am not beloued, yet I shall not be much crossed: of the other, I being to much beloued, I shall neuer be in quiet.

I am not of your mynde (quoth Helena Dulce) I had rather haue my Husbande ielous, then careleste: for being careleste, no good vsage will reconcile him: and being Ielous, the Wife may studie out how to please him. Harde is the difference, betweene a careleste and a ielous Husbande.

Yea, but (quoth Katharina Trista) Men are so easye conceited, that if they perceiue a woman studieth how to please them, they straight waies, imagine, she will lykewise studie how to deceiue them: and therefore, God shéelde mée from a Ielous Housbande. I haue heard, the whightstreaked Carnation Gilliflower, was the Metamorphos of a Faire Gentlewoman, beheaded by her husband, vpon this Ielous thought, that his wife beinge so faire, could not but be beloued of the Gods, although hée had no cause to suspect men. And where haue yée a larger Example of Loue, then the Aduenture of Orpheus, who by extreame sorrow and sute, recouered his Wife out of Hell, and by ouer Ielous Loue sent her thither againe. Ouid. Meta. lib. 10. Eurydice.

Doctor Mossenigo was smyling out a scoffe vpon this tale, which Mnéene Aurelia intercepted, by ending of the Gentlewomens contention. By your talke of Hell (quoth she) I sée we are out of the way to Platoes Parradice: and Preuent a Scoffer, and he becõmeth a Sotte.

therfore, good, we tourne backe agayne.

In deede Madame (quoth Fabritio,) if we trauell tyll, to chuse the leaſte of Cupides, it wyll be longe before we come to the Fountayne of Goodneſſe.

Me thinkes (quoth Iſabella,) the Sonet, which mooued the late Queſtion, directes a fayre way to happineſſe in Mariage: for it commendeth loftie Loue: And if, accordyng to the oulde Prouerbe: The beſt, is beſt cheape: this Aduenture, geueth Hope, and promiſeth good Fortune.

A Commendatiō of lofty Loue.

It is true (quoth Soranſo,) & I dare vndertake to approue it, the happieſt eſtate in Mariage.

Dondolo, becauſe he would not be diſgraced, by marryng a Burgoys fayre Daughter of Rauenna, offered to proue the contrarie.

Quéene Aurelia, licenſed them to ſhew their reaſons.

Whervpon, quoth Soranſo: to geue great Ladies and Gentlewomen of calling, their true right and honor, who lightly, marry not their Inferiours in reputation, but for ſome eſpeciall Vertue, that doth commende their choice, and cleareth the Bleamiſh of their Huſbandes baſenes: I muſt confeſſe, that he which rayſeth his thought ſo hye, vndertaketh (no doubt) a tedious ſuite: his delayes wyll be greeuous, and his Sollicites wyll be well rewarded, in what ſort ſo euer he be regarded. But what of this? Quo quid difficilius, eo pulchrius: Perryll maketh honor perfect: the ſtyngyng of the Bée, mendes the ſweetenes of Honie: Roſes beſt refreſheth our Sences, when we prick our handes to reache them: Ye that crackes the Nut, thinkes the Kernell ſweeteſt. The reaſon is, not for that the goodneſſe of a thing, is the better, for the euil therunto belonging: but, for that the remembrance of ỹ euyl, maketh vs holde the good in more reputation: eſpecially, in loue. The Affection, whiche is forced with teeres, wonne with ſighes, gaind with expence, and compaſſed with ſorow, is held moſt pleaſant, moſt perfect & of longeſt continuance. Againe, eaſie gotten good wyll, becōmeth in a while lothſome: the cauſe is, as I cōceiue, for ỹ the pleaſure was ne-

The euyll of a thyng, commendeth the goodneſſe,

uer

ner seasoned wᵗ paine. Once, a man, in louing his better, to encrease his passion, shal lack no occasion, both to serue, sue, sigh & serue: & yet, to feede his hope, he shal want, neyther faire lookes, good woordes, nor possybilytie of fauour. For, for to obtain a great Ladie, acquireth many circumstaunces, not for that shee is precise to loue, but for that shee is wise, (or woulde bee so thought) in herprocedinges. But whether she loue or no: Ouid saith, there is no woman, but wil indure the demaund: she is contented with seruice, to be courted: & in recompence, rewardeth with good countenance. But, which most sustaineth hope, the exaple is in cōtinual vse: that loue spareth no degree, transgresseth euery law, & bringeth ỳ mightiest in bōdage to the meanest. King Cofetua, the African, became enamoured of a Begger: faire Venus, espoused yll fauoured Vulcan: Pigmalion doted vpon an Image: Narcissus was drowned in imbracing his owne shadow: & mightie Ioue, many times, cast aside his diuinitie, to dallie with simple country trulles: then, why shuld the affected (how bace so euer his estate be) dispaire to attempt a great Ladie, whē his warrant is signed with so large Authorytes? But whether he spede or faile: be accepted or reiected: well entertained, or yll intreated: the ymagination, that time wil inuest his desire wᵗ delight, is to the Affected, a Paradice, farre exellyng the possession of equall loue: But if in the end, her affection, or his good fortune, concludeth his wish in desire: her loue, whiche can not chose but be great: in that she marieth beneth her callyng: And her Abylytie, which allured at the first, with his inhabylytie: to realyth both, can not but make the Husbande fortunate, and the Wife well pleased: for that in recompence of this aduancement, she may presume, somwhat, to rule her Heade: but, which most contents, she shal haue the satisfaction of her fancie a bed.

Loue spareth no degree.

Hope to compasse great matters comforteth more then the possession of tryfles.

Reproofe of lostie Loue.

If a House, were as sone bilded, as the Plot is drawn (quoth Dondolo) Shepherds wold disdaine to liue in Cottages: euē so, if euery mā could as sone cōpasse a Lady for

himselfe, as he can report the fortune of other: there must be an Act to make Ladies, or Lords must be glad of meane Women. But admit, by the example of other mens Aduancements, that the meanest may be raised, by the yeelding fancye of the mightie: I prophesie that such an vpstarte, had more neede of ten Eyes, to warde the malice of his Wiues kindred, then one tongue to moue her to kindnesse. A woman cannot myslike affectionated prosers, because they proceede of loue: But her kindred disbaseth his attempte, for that the conclusion, tendeth both to their and her dishonour: A woman seeing her seruaunts passions, cannot but sustaine him with pittie, her kindred seeinge him in good way to bee beloued, will lye in waite for his lyfe: For though she may dispose of her affection, her kindred hath an interrest in her honour, which if she consent to staine, or deminishe, shee doth iniurie to her whole house.

One kinsman hath an Interest in an others honor.

An inhumain parte.

The Cardinal of Aragon, reuenged the base choice of his Sister, the Duchesse of Malfy, with the death of her selfe, her Children, and her Husband: and alleadged in defence, that he had done no iniurie to Nature, but purged his House of dishonour: for Nature (quoth he) is perfect, and who blemisheth her is a monster in Nature, whose head, without wrong to Nature may be cut off.

Defence. &c.

Yea (quoth Soranso) but, this Cardinall, for all his habit, and glose of Iustice, is for this Act, so often regestred for a Tirant, as I feare mee he will neuer come among ỹ number of Saints, But the example of these Mariages are vnnatural, and such ensuing vengeaunce is but rare, and besides her espetiall contentment, a woman loseth none of her general titles of dignitie by matching wᵗ her inferior.

Reproofe. &c.

A womā that abaseth her selfe in Mariage, in Law loseth her reputation, but not in curtesie.

In deede (quoth Dondolo) in common curtesie she enioyeth them, but in the strickt construction of the Law, she is degraded. And by this meane is bounde to intertaine the meaner, with familyaritie, least, they (being prowde, or reputing her scornfully) dow crosse her ouer the thumbes with ỹ follyes of her fancy. But admit ỹ meane seruant,

marry

marrie his Mistresse, and escapeth the malice of her friendes: which successe, one amonge tenne suche Suters hardly attaineth. Yet him yelde to pay this rent for his good fortune: To suffer his Wife, to rule, to direct, and to commaunde his owne determynations. The naturall desires of a woman.

And where shee ouereth: The vncontrouled Wife, desireth to be serued with pompe, and to be set forth with pride: whiche the ruling Husband would repelle, as wel for sauing his wiues honour, as for sparing his owne purse.

The vncontrouled wife desireth to walke at libertie, and to be visited of many: of which the ruling Husbande, woulde barre her: as well to preserue his mynde from misrulke, as to keepe his Chimney from being fyred.

The vncontrouled wife disdayneth the Countrie and desireth the Citie: which the ruling Husband would mislyke, for that in the Countrie, the exercise of husbandrie inlargeth his Wiues estimation, and in the Cittie, Idlenesse hazardeth her reputation.

The vncontrouled Wife, desireth without checke to prattle, and without discreation to gouerne: which the ruling Husbande in no wise woulde allowe, for that many wordes is a blemish to his wiues modestie, and the rule of his Wife, is warrant sufficient, for the wife to ouerrule him for a Weathercocke.

Many other vanities, follow the desires of Women: which a man thus aduaunst, must forbeare to challen, least hee expose himselfe to a thousande daungers: for the wife taking pepper in the nose, will suffer him, (yea perchaunce, agree to make him) a pray, to the displeasure of his enemies: I meane her able Friendes and kinred: which bondage is not within the Paradice, Plato speaketh off. For according to the opinion of sundrie Philosophers, as Nature will not be controuled, for that she createth: as Fortune is won with no prayers, because shee is blinde, and chooseth at aduenture: no more doth Marriage allow of inequalitie, because her will is to deuide her be-

nyfites, and blessing among the married with indifferencie.

To this ende Marriage is lykened to Sienes grafted in a stocke of contrarie qualitie: for as by groweth and good order, they both become of one nature, euen so, man and woman united in this honourable estate, with good vsage, become of one disposition. Againe, as Sienes thus grafted without speciall Husbandrie, while they bee tender, come to no profe: euen so man and woman, thus joyned in Matrimonie: vnlesse in the prime of their Marriage, with equall care, they loue and cherrish one an other, in the waine of their yeares, the sweete Frutes of wedlocke, will be blasted with repentaunce.

Iudgement in repoof of lofty loue.

Segnior Fabritio, to conclude Don Dolos opinion, with his owne Judgement, saide in trueth, that Marriage coulde not away with such seruitude: as the Husband, who is wise and the cheefe, shoulde obay the wife, who in common construction, is simple, weake and the inferiour. And where a Rich woman (as Don Dolo hath said) Marrieth her poore Seruant because she is the cause of his aduancement, she will loke to gouerne: which if she do, her indiscretion, will moue others to speake, and her Husband to sorrow: and if he challenge the preuiledge of a husband to direct, hee shall bee bounde to a life more bitter then Death. Not, but ỹ in respect of his former estate, he may endure these crossinges of his wife, but because, as hee is growne in estimation: so is hée growne in hautinesse of mynd, and can now vnurse bróke an vnkinde word, then in times past an iniurious déede. And therefore in Don Dolos behalfe, I do iudge Soranso to be in an errour.

I wil not dispute, against the Authoritie of your iudgmẽt (q Soranso) but at aduenture if yonger Brethrẽ er in Mariage, God send thẽ to stumble vpõ no worser fortune.

Men must haue regarde how they blame, least they byte themselues.

Queene Aurelia, who regarded, that Dondolo was somewhat to lauish, in painting out, of the natural desires of a woman, knew as well, how to set forth his follyes and ouersight: and therefore to take a modest reuenge (q she)

thee.) If happinesse in Mariage consisteth so much in the Lordly rule of the Husbande, then where a man marryeth his inferiour in reputation, there is a lykelyhood of god agreement. Wherefore Seignior Dondolo, because I think you married your Wife, with the same Judgement, with which you manyfested the inconueniences of loftye Loue: I beseeche you, shew vs the blessinges of this inferiour choyce.

Soranso, and the rest began to smyle, to heare this commaundement: for well they knew Dondolo, was intrapt with a slaūder of his owne reputatiō: but Dondolo, although, he were a litle gauled, set a reasonable florish, vpō his base fancie: and therefore (q he) as it is alreadie adiudged, if a man marrie aboue his calling, he must beare with his Wife in folly, as much as shee was blynded in fancying of him: which bondage, Mariage can hardly endure: Then if ye matche with his inferiour, if contraries haue contrarie qualyties, per consequens she will be as lowly, as the other is loftie: as patient, as the other is prowde: as dutifull, as ye other is disdainfull: if the other prodigally spend, because her portion is large, she will with huswiferie spare, because her substance was small: If the other presume, because of her Gentrie; shee will seeke reputation, with her good cōditions: And if the other bolster her faults, with the countenaunce of her able Friendes, she being a mille, will crie her Husbande mercie, because she lackes succourers, to sustaine her euill: a course, as Plato sayeth, that maketh the dowrie of the poore virgin of greater value then the possessions of a riche Ladie.

Defence of base lowe.

A riche Dowrie with a woman.

You are nothing deceiued in the course (quoth Faliero) but much mistaken in the creature. As touching your Contraries, I mislike your Consequent: For Fyre and Water haue contrarye workynge, and vnorderlye vsed, both hurtfull, prodigallytie, and Coueitusnesse, are contraries, & neither necessarie: euen so, ye courtly pame, &

Reproofe &c

the

the Countrey Doyle, as they contrary in calling, so are they contrary in conditions: and so they may be matched, neither profitable.

A Diamond is blemisht, by the setting in Brasse, and a Flynt, not the beautyfuller, for beynge garnisht with Gold: euen so, the honour of a woman, is Eclipst, in matchyng with her Seruaunt, her slaue, or her Inferiour: for that Straungers wyll valewe her by her Fortune, although her haughtie nature, wyll not lose the name of her reputation. Neither is the estimation of a Kitchynstuffe inlarged, by marryng with a Courtier: for that the Well wyll disdayne her Baseness, not so much for her byrth, as her byngynge vp: Yet, presumyng on her Husbandes calling: in Pryde, she wyll pearch with the byest: whiche Noteraignetie, in the one, & sawcines in the other, separats pleasauntnesse from their Husbandes, and quietnesse, both from themselues and their Houshoulde seruice, as if the Gentlewoman, marrie with a Gentleman, and a Kitchin stuffe with a Cooke: the one with dueti full regarde of her Husband, may hold her reputation, and the other shal not be driuen, to vilifie her with their kinde.

Kytte wyll to kynde.

Well, let this suffice, to refell their Suggestions, that thinke pleasantly to spende their dayes, by marrying eyther their better or inferiour.

Now, touchynge the generall disposition, of sunbe women, as from the Cart, are rayled into this account: they will vse the better sorte with straungenesse, because they lacke the order of honest curtesie to entertain the, & with the basest wyl be familiar, because the rudenes of the one answereth the ignorance of the other: So that, it is more requisite for him that is thus married, to watche his wyues goyng into the Stable, for feare of his Horsekeeper, then in her Parlour, to eye her behauiour, in entertayning the Gallant.

Examine kyng Astolphus, what constancie he found in his three halpenie Iuell, whome he had tourned out of Shæpes Russet, into Cloth of Siluer: In such honours,

had

had no otherwise altered her manners, but that she thought the Lyppes of a Captaine was as sweete as a Kings, and therfore in all her brauerie, she fell to her kinde.

The fall of Maria Bianca is written by the Author in his Booke, intituld, The Rocke of Regarde.

If this suffice not, heare the vsage of Bianca Maria, Daughter and onely Heire of Giaccomo Scapardon, a notable Vserer of Baetta. Biancas beautie, made her sufficiently knowne, but her Fathers Bagges, made her wonderfully desiered: so that both ioyned together, aduaunst her, from a Shop Maide, firste, to be the wife of Vicount Hermes: after whose death, clyming vp to further honor, and declyning in honestie, she espoused the Counte of Zelande. Long after the seconde Mariage, shee dallyed not with her dispositiõ, which was rather in an open Shop, to bee courted with men, then in a secreat Chamber to be accompanied with wayting women: so that following her vnmodest fancy, with a few Prentices, she fled from her Husband to Padua, where she set vp for her selfe: and thus she vnworthely raised to bee a Countesse, wickedly, and wilfully fel to be a Courtisan.

Andrea Zeno, a Gentleman of Vennice, was as shuttishly serued with via a Cookes Daughter, who vpon her Mariadge day, made an easye way for her Husband, with no better man, then a Carpenter.

If you coueit more Authorities, to approue so common a mischiefe, read Ouid Metamorphosis in Latine, Segnior Lodouicus Regester, in Italian. Amadis de Gaule, in French, and the Pallace of pleasure, in English, where you shall finde store of Histories to the like purpose.

Aucthoryties for amorous Histories.

Sir (quoth Dondolo) without offence, either to your person or your prowes (for that the one I loue, and the other I allowe) to confirme my oppinion I can likewise, summon women as base as these in birthe, and as hie as these in fortune, which with their good behauiours, gaue a grace to their reputacion. Thaste Epethia, the welbeloued wife of Hanno Prince of Carthage, was a Sailers daughter. The vertuous Virginia, espoused to Sextillius a worthie Senator of Rome, was a Laundresse. Both these

Defence.

were beautified with such singuler vertues, as while they lyued, their honest lyues instructed the greatest Lady, in points of honor: & being ded, the remẽbrance of their worthinesse is a special cõmẽdation to ỹ whole sexe of wemẽ.

Reproofe. & c

Sir (quoth Faliero) as the Prouerb goeth: One or two Swallowes, prooues not Sũmer: two or three, may thriue by Dice, yet is dicyng yl husbandrie: because for the inrichyng of a few, it beggereth many: so, though two or three worthy Parsonages were wel wiued out of worthles parentages: a thousand, following the same course, haue had a contrary fortune: & wher the knowledge of euil, is more then the possibility of good: vertue, warrants not the venter: In warre, the miraculous escape of two or three rash persons, is no safeconduit, for euery mã to ron vpõ ỹ pikes: yet I graunt ỹ in war, desperate men are nedeful, for the safetie of the discreate, & so are homely women, necessarie for their seruice: but if you will vse either to your benefit, incourage ỹ one with gret pay, & the other, w̃ good wages: for if you commit a charge to a harebraine Souldior his timeritie in one houre, wil hinder more, thẽ his yeres hazard did further. And as I haue said, if you make of your kitchen maid, a companion, her pride in one dayes libertie wil anoy more, then her seauen yeres loue will cõfort. Seeing the company begin to smyle, I am satisfied quoth Dondolo.

But how? quoth Aluisa Vechio? doe you repent you of of your bargaine, or disalow of Falieros proufes?

Neither q̃ Dondolo: For in general choice, this course is out of the way, to Platos Paradice: but for that my especial Fortune is good, I am pleased.

A cõfession is a prety Iudgement.

Yea, q̃ Soranso, or if ỹ contrary had happened, this might haue comforted you, ỹ your wife should not haue been ỹ only blamed womã in the Parish, nor you ỹ sole vnfortunate mã.

Wel, q̃ Fabritio, and Isabella: There nedes no further iudgement in this Question, then Dondolos confession and his yealding, to Falieros prooues.

(quoth

We haue in this exercise taken three sundrie waies, (quoth Queene Aurelia:) and yet neuer a one the right way to our Paradice: and nowe ibis to late to trauel any further. Therefore we will refreash our spirites with a little Musicke, and so adiourne our further controuersies vntill to Morowe: but as the Eunuke was a tuning his voyce, to haue fulfilled his Ladies commaundement, knowledge was giuen of certaine honourable Personages arriual: by occasion wherof, the company left their determination to furnish the great Chamber.

The wittie deuice of Segnior Philoxenus, to giue certayne Comedians a Theame, to present some pastime in action, the fift night after Supper.

By that time, Supper was done, certayne Comedians of Rauenna, presented their seruice to Segnior Philoxenus, & his honourable companie, who are not tiue to a written deuice, as our English Players are, but hauing certayne grounds or principles of their owne, will, Extempore, make a pleasannt showe of other mens fantasies: So that to try the quicknes of the Gentlemen, and Gentlewomens wittes, to giue the Comedians a Theame, Segnior Philoxenus, demaunded the meaning of certaine Questions.

Segnior Soranso, quoth he: What passion is that, that tormenteth a man most, & hath least power to ouercome? 1. Inconstancie.

To thinke of a Womans Inconstancie, q Soranso: which greeueth euery man, and cannot be subdued by women themselues.

Madame Aurelia, (q Philoxenus:) What thing is that, which most delighteth, and most deceiueth a Woman? 2. Dissimulation.

A mans dissimulation. (q Queene Aurelia:) Which hath such a sweete passage, through his Tongue, as it delighteth like the Sirens Songes, and yet turneth to as deceitefull a conclusion, as the Crocadiles Teares.

This yet, was but quid pro quo: so that neither one parte, nor the other was displeased.

The modest laughter being ceased, Segnior Philoxenus demaunded of Ismanto, what was the cause of most Devotion: and yet the greatest replenisher of Hell.

3. Ignorance. Ignorannce [q Soranso] whiche causeth men to worship stones, and dishonour God.

Madam Maria, what is that (quoth Segnior Philoxenus) that of men is least esteemed, and of God most regarded?

4. Chastytie. Chastitie [q Maria Belochy] whiche is precious before God, and a laughing stock among men.

Doctor Mossenigo [q Segnior Philoxenus] amonge men who is the most cruell?

5. A Dicer. A Dycer [q the Doctor] for he teareth God in peces. This answer, was both true, and moued newe laughter: Although it were propounded to discouer the nature of the Enuious, who murthereth the lyuing, and the fame of the dead.

6. Enuie.

Madam Lucia [q Segnior Philoxenus] wherein doth a man please a woman best, and displease himselfe most?

The modest Gentlewoman began to blush, and with great difficultie resolued this Question.

In the end, by the tongue of Alvisa Vechio (quoth she) In giuing of her, her Wyll.

7. Will.

It is true (quoth the Doctor) for her delight is to gouerne, wherin her discretion, giueth others cause to laugh, and her husband to hang the Lyp.

Segnior Dondolo [q Segnior Philoxenus] what is the greatest frende to men at libertie, and the most enimie to such as are condemned?

8. Hope. Hope [q Don dolo,] whiche incourageth men at lybertie, to attempt great matters, and maketh such as are condemned, vnprepared for death.

Madam Helena [q Segnior Philoxenus] what is that which woundeth the hart, & yet is worshipped of the eye?

9. Beautie. Beautie (quoth Helena Dulce) for it pleaseth a mans eye, and pearceth his hart.

Seg-

Segnior Bergetto, (q Segnior Philoxenus) What is that which oweth most and payeth least, and of all euils is the worst.

Ingratitude: (quoth Bargetto:) For that Monster receiueth good turnes, and payeth vengeance. 10. Ingratitude.

Madame Franceschina, (quoth Segnior Phyloxenus:) What is that, whiche in louynge to muche, baneth with hate?

Ielousie: [q Franceschina Sancta:] whiche, by ouermuche louyng, raiseth Suspition: Suspition moueth Contention, and Contention tourneth to mortall hatred. 11. Ielosie.

Segnior Faliero: I demaunde [q Phyloxenus:] who he is, that profiteth his frendes, but by Death: is a Steiwarde, for other men: & maketh his Account (only) with God?

A Coueitous man [q Faliero:] who, whyle he liueth, is enemie vnto hymself, and therfore, vnlykely, to be friende to others: also is but a Stewarde of the goods hee gathereth, for he spareth for others, and spendeth little or nothing vppon himselfe: and at the iudgement day, before God, must make account of all his deceit. 12. Couetousnesse.

Madam Katherina, quoth Segnior Philoxenus: what is that, which is couldest clad in Friese, and warmest attyred in pretious Stones?

Pride, quoth Katherina Trista, which hath no grace, but in brauerie. 13. Pride.

Louely Gueستes, quoth Segnior Philoxenus, you haue so liuely deuined my meaning in your sharpe answeres: as I expecte wonders, of your dayly disputation.

Sir, quoth Fabritio, we hitherto, haue but exposed, and refelled errours.

If you haue done so muche (q Philox.) you haue made a fayre passage for the glorie of Trueth, which by the refelling of Error, you shall finde: for euerie vertue is commended by his contrarie. A Diamond seemeth the fairer, for his foyle. Blacke best setteth forth White: God is most prayed in the reprehension of Euill: and Trueth is Vertue is cõmended by vice.

the hyeſt degrée is renowned by the reſelling of errour: and therfore follow your purpoſe, the concluſion, cannot, but bée profitable.

Heere Segnior Philoxenus ſtopped his digreſſion, and commaunded the Comedians, to bethinke themſelues of ſome action, that ſhould lyuelie expreſſe the nature of Inconſtancie, Diſſimulation, Ignoraunce, and the reſt of the paſſions, before named: Which charge being giuen, while the Actors, were attiring themſelues, for the ſtage, Quéene Aurelia, and her Attendaunts, toke their places, with ſuch aduauntage, as euery Gentleman, had lyberty, to deuiſe with his Miſtreſſe.

After the Comedians had put themſelues in order, they patched a Comedie together, and vnder the reſited names, ſhowed ſome matter of Morallytie, but a greate deale of mirth: who with their paſtime, kept the companie vp ſo long, as drowſie ſléepe, which delighteth in nothing but ſcilence, arreſted ỹ greater part of them, and caried them cloſe priſoners, vnto their Chambers.

FINIS.

The

The ſyxt Dayes Exerciſe,

Contayninge: Many needefull regardes, for a Gentleman: with a Diſcouerie of the inconueniences of Marriages, where there are great inequalitie of yeares.

THe chearefull Sunne, which comforteth euerie earthlye Creature, as the Lanterne of broade day, ſo lightened euery Chamber of Segnior Phyloxenus Pallace: as ẏ Gentlemen and Gentlewomen, to bee auenged of the iniurie of Night, (who being the Mother of confuſion, had ſeperated them, from their companions of pleaſure) haſtely roſe and attired themſelues: and (like vnto Partryges, that how ſo euer they are ſeauered, know (and retire vnto) their meetyng places) preſented them ſelues, in the great Chamber. The office of ciuill courteſie diſcharged, ſuch as were coupled, intertained Time, with ẏ deuice of their eſpecial fancyes: others, contemplated of their priuate affaires: & Iſmarito amonge the reſt, in a quiet place, was reading in Peter Meſſere his Cronicle of Memorable things: The rare Hiſtorie of Tamberlaine the Great, ſurnamed Flagellum Dei, where he much admired, the vertues of the man, who of a laboring Peſaunt, or (in the beſt degrée) of a poore Souldier, by his vertues & Inuincible valure, became a great Monarch: Yea, and while Tamberlayne liued, was as much feared as Alexander. But Iſmarito, more lamented, that ſo mightie a Monarchie, erected by the Father, ſhould end, by the enuy, and ciuill diſſention of the Children.

Tamberlaine the Great, in the beginnīg a Peſaunt.

Segnior Philoxenus (after he had giuen a Bon giorno, to the companie, ſeing Iſmarito, not chained to a company on, determined to geue his ſolytarineſſe, a diſgrace, by conuerſing with him, in ſome Gentlemanly Diſcourſe: but finding him accompanied wᵭ ſo ſweét a companiō, as Meſſires Cronicles, Seg. Iſmarito, (q hée) you haue deceiued my imagination, which perſwaded mée ẏ you were ſolitarye, and therefore, bounde mée (in courteſye) to viſite you.

He is not alone that hath good Bookes.

A Gentleman tooke aduantage of a worde to praise the good, as to check the euyll.

But, seeing the great personages, with whom you deuise, I enuie your happy contemplation.

But your Enuie (quoth Ismarito) is lyke that of Mutius Seauola, desirous to excell the better sort in vertue, as you excede the rascall multitude in curtesie.

This encounter, and a litle other priuate talke ended: Segnior Philoxenus, lead Ismarito, into a fayre Lybrarie, beautified with such a number of goodly Bookes, of all Sciences, Lawes, Customes, Gouernmentes, and memorial Monumēts, as wel auncient as Modern, as it came very neare in excellencie, to ỹ famous Lybrarie of Cosmos de Medicis in Florence: who imitated in his Monument, Ptolomey, surnamed Philodelphus: who had ỹ seuentie Interpreters of the Iewes, to translate the Sacred Bible, into the Egiptian Language: and with great dyllygence, soughte to haue the seuerall Coppyes of all Bookes.

A most famous librarie in the Dukes Pallace at Florence left by Cosmos de Medicis.

After Ismarito had well regarded, the orderly sortinge of these (Bookes, and how, by a shorte Kallender, a Man without greate paine, mighte turne vnto anye harde Question, in any Science, and haue large resolutions) and had taken a note of the title of certayne Bookes that hee had not seene, and yet necessarie to be read.

It belongeth to a Gentleman to be sene in many things.

Segnior Philoxenus ledde him into his owne priuate studie which was furnished with Summaries, or Abridgementes of all Sciences. which he studied, with such a iudgement, as there was no Arte, wherein he had not a speciall knowledge, whiche in argument, he exposed, with so good a wit & memories, manie times, he grounded Maisters in that science. And for that in al his actions he was ỹ true patterne for a Gentleman to imitate. In honour of his worthines and for the benefite of such Gentlemen, as will folow his example, in Vertue, I am bounde to set briefely downe, the chiefest course of his Studie.

Diuinitie.

First and principally, for the comfort both of his bodie and soule. In Theologie, he reade those bookes, that cleared

cleared the mistes of Ignorance, and vnmasked the deceiptes of the superstitious Monkes, Friers. &c. And contemplated in the sweete comfort of those Authors, that expounded the hard passages of the Scripture.

And for that Health, is the most precious Iuell of the worlde, knowyng the Constitution of his owne bodie, he studied so muche in Phisicke, as without the direction of Doctors, hee knewe, what meate and Medicine, agreede with his nature. Phisyck.

To minister Iustice, vnto the Ignorant multitude, and to keepe hymselfe out of the Forfaites of Laive, he studied the ciuill Law, and specially, the Statutes of his Countrey: And (questionlesse) the Gentleman, that is ignorant in the Lawes of his Countrey, is an enemye to hymselfe, and a Cipher in the comon weale. Lawe.

In Militarie knowledge, he was experienced, as wel, by seruice in the Field, as in readyng Vegetius and other Authors in his Studie. And some trauell in this Arte, is nedefull, as well as comendable for a Gentleman: for it is not ynough for hym, to be Togatus, as a Romayne Orator, nor Paliatus, as a Gretian Phylosopher: in that he must as well in the field, loke his enemie in the face, as imbrace his frend in the house: and therfore, though he bare a Pen in his eare, to write his owne Commentaries) hee is bounde to weare a Sword by his side, to do his Countrie seruice. Art Militarie

For Gouernment, and Ciuil behauiours, he read Plutarches Moralles: Guevaraes Dial of Princes: the Courtier of Count Baldazar, Castillio: and others. And (in trueth,) it is not so necessarie, to be well borne, as to be well quallyted and of good behauiour: wherfore, the studie of Morallytie, is verie nedefull for a Gentleman. Moralitie.

He (likewise) studied Cosmographie, and had therin commendable knowledge: which studie, can not, but much please and commende a braue minded Gentleman: For by the vertue therof, he shalbe, in his Studie, able to surCosmographie.

haue the whole worlde: and with an agreable Discourse, shall bound out a Stranger his owne Countrey.

Hystoriographie. He was a good Hystorigrapher, and had read manie rare Chronicles. How pleasing this studie is to a Gentleman, is liuely expressed in his owne nature, greedy of newes. And where may he haue better intilligence, then Cronicles? in which, quietly in his owne Study, he may receiue knowledge, of Actes done throughout the whole worlde.

Armorie. He was a good Harrolde, and had read much in Armorie: An Arte most needefull, for a Gentleman, in that it is the Cognisaunce of himselfe. And in my opinion, he that is not able to blason his owne Armes, is not worthie to beare them.

These Gentlemanly studies he vsed, intermedled with others of more pleasure, whiche I had not leasure to regarde, nor memorie to beare away: but in all his actions, and behauiours, he exposed a Gentleman so perfect, as in regarding of hym, but one halfe yeare, a man might haue noted no lesse a Courtier, not inferiour to that of Count Baldezar.

Segnior Philoxenus a perfect Courtier. By that time Segnior Philoxenus had sufficiently fed Ismaritos eyes, with this honourable fauour: the sounde of the Trumpet, gaue knowledge of dinner, so that Ismarito, was driuen to leaue, that earthly Paradice, to attende honourable Philoxenus, into the great Chamber: against whose comming, the Table stoode furnished with manye daintie Dishes. And Madame Aurelia, and the rest of the Companie, were readie to salute him: whiche curtesye performed, she toke her appointed place and the rest, as they pleased.

Towardes the latter ende of this dinner, a meane fellow, garded between, two Furies of the Kitchen, was brought coram nobis: for some pettie pylfering in the Scullerie.

Segnior Philoxenus, referred his paine to the Judgement, of the Gentlemen and Gentlewomen there present.

Some

sworne of the Gentlemen, appointed him some pleasant paine, in the office, where hee dyd the trespasse: some other of the Gentlewomē ouercome, w̄ a natural pitty, accepted his teares in satisfaction, and so discharged him; But the Doctor more rougher then the rest, take him vp so short, as the poore fellow was driuen to say, Sir, where you may help, hurt not: The Doctor, to satisfie his request, and to keepe his first determination, answered, to help hange a Theefe, is no hurte, to the common weale, your petition shalbe signed. The rascall Theefe, hearing this seuere Iudgement (as the Italians are naturally quicke witted) replyed: If theese Maiestrates shoulde set their handes to this Iustice, There would bee more Lawyers hanged, for stealing of Houses, then Roges for robbinge of Headges. The answere of the Doctor, and the replye of the poore Fellow, made ỹ company so merrie, that for the pastime, the trespasser had wonne them, they remitted the punishment of his offence.

Wemen are to pitifull to be iudges.

A scoffer is many times smiten with his owne weapon.

The laughter quieted: in the commendation of his Countriemans capacitie (quoth Soranso) Maister Doctor, this poore Snake, spake true Italian.

Yea (quoth the Doctor, but he lackes the vertues of the auncient Romaines: couertly expressing thereby, ỹ their wits were good, but their conditions were euill.

Italions are wise, but euil condicioned.

Bargetto enuying the fauours, Ismarito receaued, and for some priuate grudge, about crossing in Argument) sought by some pleasant scoffe, to raise an vnkinde quarel: And with that intent (quoth he) Segnior Ismarito, I drink vnto you, with a better affection, than I bare you in my sleepe, for I dreamed, with my Rapire drawne, I chased you, to your Chamber.

Enuy euermore quarreleth, with those that are fauoured.

Ismarito, quickly answered, I pleadge you (Segnior Bergetto) but with lesse feare then you supposed to bee in me, when you were asleepe: for men after they are awake, expounde dreames by contraries.

Quarrelers seeke their owne mischiefe.

Bergetto, deceaued of his expectation, was driuen by patience, to salue the wounde, he had giuen himselfe.

But Segnior Philoxenus: to take away the cause of after vnkindnesse, reaued the companie, of leasure, to iudge of Bergettos quarrilynge dreame, or of Ismaritoes crosse expolition, by keeping of them exercised with a newe deuice.

A wise foresight in a Gentleman.

In deede (quoth he) Dreames are incertaine, and therfore, not to be regarded, but there is a true kinde of diuination, in Palmestrie, and so in looking in Maria Beloch's hand, he vsed certaine names of Arte, and gaue a voluntarie pleasing Iudgement: which fired all the Ladies and Gentlewomen, with an earnest desire, to know their fortune: and by this meanes, the remembrannce, of former questions was taken away. Wherein Segnior Philoxenus wisdome, may be a president, for other Gentlemen, that beare quarrels a breedinge, to smoulder them in the shell: for men that bee angrie, are bounde to their passion, when such as are not moued, haue libertie, to pacifye, with discreation.

Palmestrie a pretye idle quallitie, for a Gentleman

A necessarie note for a Gentleman,

Thus, with their spirites well pleased, Queene Aurelia, and the reste of the companie, rose from the table, and after ordenarie curtesie ended, they pauled a time by the fire, to put their witts in order, for the following disputation: who at the ordinarie howre, entred the drawing Chamber, where the Eunuke readie to discharge his dutie, vnto the Lute sung this following Sonet.

REgarde my loue, but not my frostie haires,
Although faire Dame, the least may moue content:
For Loue, Faith, Zeale, standes firme in aged yeares,
When light greene youth, is fickle in intent,

The aged knowes, the leaues and fruite of youth,
The leaues they leaue, and with the fruite doe loue:
The sayinges of olde Age, are iudged trueth,
Let loue and trueth, misliking then remoue.

What,

What though my chin, be clothed all in white,
Whight in your cheekes, the chiefest coulour is:
Which fayre dye, doth make you seeme so bright,
As men holde you, the source of beauties blisse.
Sweete Mistresse then, of all the fayre, the Flower,
Let not condemne, what doth your selfe comend:
Ruthe seemes your face, let rigor not deuour,
His loue, and lyfe, that liues and dies your friende.

This Sonet, moued ỹ company to smile, not because the inuention was vnwittie, but in that it was the fruites of Doctor Mossenigoes Muse, who to reuenge vppon himselfe all the iniurie, which he had done to the sexe of Women, became inamoured of Katharina Trista, the waspishest Damosel, among the whole troupe of Gentlewomen: But knowing the Doctors Philosophie, could not so subdue his affection: but that time would make them all sporte and him smarte, they dissembled their knowledge of his folly, as diepely as he couered the passions of his fancye: notwithstanding to raise some speach, and to set the Doctor a worke with hope.

[Quoth Aluisa Vechio] this Sonet prophesieth a hapie lyfe to a young woman, and much comfort to an olde man if their fortunes be so good, as to be maried together. And if I had as good a passage, for my opinyon, as I haue Reason to maintayne the same: I would thinke to proue this couple, worthye of a place in PLATOES Paradice.

Among so manie good Orators [quoth Queene Aurelia] you cannot want an Aduocate.

Whereupon Katharina Trista, with a false eye, conjured the Doctor, in this question, to maintaine his Loue: who thus inioyned, toke vpon him to maintaine Aluisa Vechios opinion.

Queene Aurelia licensed him, and no aduersary appea-

red to discourage him: whereupon (quoth he) where an old man marieth a yonge woman, the contentment seemes to be muche, and the comfort more: my reason is, the oulde man hath not onlye chosen a Wyfe, to recreate him as a companyon, but a Cooke to prepare chosen meates for his impayred appetite, and a Staffe to sustaine his Age. The yonge wife also may hold her selfe happie in this fortune: for she hathchosen one, whom she may not onely rule, but commaund: and for a litle paynes, who will leaue her possest of a great deale of liuyng. And this is most certain, that cruel and wilde Creatures do most hurt, where their wyll is most resisted: and haue great compassion, where they finde no proffer of repulse: The Lyon in his greatest hunger, hurts not ỹ wounded sheepe: ỹ Crocadile wt teares swalloweth the blud from a murthred man, and the raging Sea refresheth the yealding Rocke: much more, a woman (that by nature is beautified with pitie) if she rule without checke, wyll glorie in the good vlage of her Husbande: and this is in dayly vse, that the olde man, in assemblies, findes his yonge wife, modest in her speache, bashefull in her lookes, and nice, in occasion of suspition: and whyther this behauiour procedes of desire to be praysed, or of feare to be blamed, I conclude the cause with her commendation: for that to do well in hope of praise, comes of the incouragement of vertue: and to do well for feare of reprehension, is the signe of a good inclination.

Defences where an old man marrieth a yonge woman.

By Saint Anne Sir (quoth Soranso,) you well deserue a Fee, (especiallie, of the yonge wyfe) in that you so cunningly haue coloured her ouersight, and so Clarckely haue commended her good vlage of her olde Husband: but your Suggestion tends to as small effect, as the Fortune is euyl, of a couple thus vnequallie matched: for that common reason wil refute your weake opinion, and dayly experience recordes the miseries of the other.

Reproofe &c

What likelyhood of continuance, hath the House, whose grounde worke is rotten, although the prospect be beautifull and stronge, God knowe the feblenesse of the Foun-

dation

dation, wyll ouerthrow the firmenelle of the vpperframe. Compare this vnequall estate in Marriage, with this ouerlight in building, and you shall finde the discorde as great betweene the one, as the ruyne and decay, spædie in the other. The good and able Gouernment of the Husbande, is the foundation and grounde worke of Mariage: and the Beautie of the Wife, the blessynge in hauynge of Children: and the benefite of possessyng lyuinges, are the outwarde buyldinges of Mariage: And as they are pleasant in the eye of the worlde, euen so, they greatly please the mindes of the maryed, & geue a singuler Grace to this honourable vocation. But, if the Gouernment of the Husbande, be inabled, with Age: (as in trueth) Olde Age is no other then a seconde Infancie.

In whose desire, direction, discrescion and delight, there, are imperfections. The Beautie of the wyfe, wyll be blasted with sorrowe: for the insufficiencie of her Husbande: euyll Education wyll accurse their blessyng in hauyng of Chyldren, and negligence wyll waste their benefites of liuyng. (You would a yonge wife, a Companion to recreate an olde man, but he shal finde her a Corsiue that wyl consume him to death. A yong man concludeth, the swætest sollace in loue with sighes: it is then, lyke, an olde man endes it with teares: And God, he knowes, he often wæpeth, more of desire, to please his wyfe, then of any Deuotion he hath to wantõnelle: yet is al his paynes to a fruitlelle purpole, for that the Game finisheth in his griefe, & neither began nor endes in his wyues contentment.

You are to quicke, in Aduauntage, Segnior Soranso, (quoth the Doctor) Dulde Mine, thoughe it be dead in the mouthe, yet is it swarme in the Stomacke, when the Newe, fumes in the Heade, but comforteth not the heart. Dry woodde, maketh a bright Fyre, where greene Bowes consume halfe awaye in Fume and Somake. Defence. &c.

The Sonne riseth watrishlye, and is longe before it giueth

geneth heate, where, in the After noone, it scorcheth the face: So, a Yonge man deuideth his Loue, into a hundreth Affections, and euery fancie pleased, there wyll but a little fall to his wyues share: where an Olde mans Loue is settled, and his fancie is fired vpon one: And as the resighted Examples, in Age, are in best part: so to proue an olde mans sufficiencie, there is a common Prouerbe: Gray Haires are nourished, with greene thoughts.

Now, to cõtent his yong wyfe, she shal haue no cause to suspect his Affection abroade, and shall not lacke to be beloued at home.

Moreouer, whiche delighteth a yong woman, (who naturallye, is Ambitious) shee shall take her place, accordyng to the grauitie of her Husband, and not as her yong yeares requyreth.

And to conclude, to giue her an honourable name, the most precious Juell, with which, a woman may be beautified, she shall receyue graue Directions from her Husbande: and through the swéete delight, she taketh in hearyng her good Gouernment cõmended, she wyll put them in Execution.

Doctor Mossenigo, replied not with this vehemencie, for any delight he had to commende this vnequall estate in Mariage, but to flatter Katharina Trista, with an Ambitious Hope, of great Reputation, in matchyng with his aged self: but she (that knew a leg of a Larke, was better then the whole Carkasse of a Kyte) wouldе none God thank him.

And to make him horne wood (if hée persevered in his opinion,) in Soranzoes behalfe (quoth Bergetto his auncient croller:) Maister Doctor, theare is more pryde in your wordes, then Substance in your prowes: your hartie olde Waine, must be drawen out, when it is broached: your drie woodde is but a blaze, and your hot Sunne, doth but sweate, for sorow, that he is goyng to rowche in the darke

Reproofe &c Caues of Tartessus. But as touching Old men, they may well be sufficient in greene thoughts, as you terme them, but

but I am assured, that in deedes, they are weake, and withered: And therefore, a man cannot speake too muche euill, of this excesse in dotage: withered Flowers, are more fit for a Dunghill, then meete to deck a house: olde rotten Trées, are needefull for the fyre, but vnnecessarie to stande in an Orchad: euen so, olde decaied creatures, are comely in the Church, but vnseemely by a yong womans syde.

The olde man, which marrieth a yonge Wyfe, is sure of this sowre sauce, to rellish his swéete Imaginations: his beloued wife (how so euer she dissembleth) disdayneth hym: his neighbors al to be flouteth him, and soothing Parasites, beguileth him: common opinion will counterfeit him lyke Acteon, not so much for the ficklenesse, they see in his wife, as for the infirmities, they know in himselfe. And breefely, to conclude his ioye: hée may (perchaunce) lyue two yeares, with his faire wife: but the mischaunce of his Children, will remember his infamie, for euer: Grene Ivy, which catcheth an olde Trée, maketh quicke worke for the fire: and the imbracements of a faire Woman, hasteneth an olde man to his Graue. And although it be a hayнous wrong, causeleslie to condemne the Wyfe: yet this will be the opinyon, shée killed her Husband with thought, to heare and see, how she trespalled, both against, his and her owne honour.

The mischaunces of an oulde man yongly maryed.

A yong wyfe is death, to an old man.

An honest woman is lightly slaundered, by the imperfections of her Husband.

Foule fall, suche a Partridge (quoth Maria Beloely) where the vertuous Wife, shal be slaundered, through the imperfections of her Husbande.

It is some wrong (q Fabritio) but she might haue foreséene the mischiefe, while she was free.

Repentance to late.

Well (quoth Quéene Aurelia) vpon this knowledge of mischaunce, our companie, are sufficiently warned. Proceede in Iudgement, as you allow eithers opinion.

The wise are warned by the mischaunces of other.

Wherenpon, Fabritio with Isabella, with one accord, gaue sentence, against Doctor Mossenigo, in these words. An olde man amourous, of a yong Woman, is an enemie, both to his health and reputation, for the causes aforesaid.

The reſt of the companie, ſmyled to heere this iudgement: but the Doctor, brake forth many a ſecret ſigh, not for the diſgace he toke in his pleading (for he defended an yll matter, with colour ſufficient) but in that he knew this verdict would alwaies be a barre in his ſute.

While the Doctor and Soranſo argued: Quéene Aurelia, eſpyed in the Cloath of Arras: a Beaſt fourmed like an Unicorne, ſaue that he bare his Horne in his noſe: whiche beaſt, ſleeping, laide his murthering Horne in a yong Maidens lap: and after the queſtion was decided, ſhee demaunded, what that Beaſt was: and what the miſterie ſignyfyed: but the meaning was as ſtraunge, as the ſight, to moſt of the compenie.

A Rhinocerot

The Metamorphoſe of Rinautus, a Gentleman of Naples.

In the ende (quoth Iſmarito) Madam, I haue read of a gallant yong Gentleman of Naples named Rinautus, that was Metamorphoſed into ſuch a Beaſt, by this aduenture: paſſing through the Iland Circeũ [that Homer ſpeaketh off] which is now annexed vnto the Continent: he was eſpied of Circes, who inhabited that Iſlande. This wincled, yll fauoured Witch, at the firſt ſight, was ſurpriſed in Loue, with the goodly ſhape and beautie of this ſeemely Gentleman: but for al her charmes, and Inchauntments, her Arte failed, either to force him to Loue, or to free her ſelfe from louing: for, notwithſtandinge, ſhee was a Goddeſſe, he diſdained her ouer worne, foule and wythered viſage; and ſhee preſumyng of her Sorcerie, powred freſh Coales, vppon her kyndled deſyre, in hope that neceſſitie would force him to conſent, to the requeſte, freewill contemned: but Cupid (to whom ſuch power onely belongeth) to ſcourge her preſumption, in ſuche ſorte hardened Rinautus harte, that all Circes ſute and Sorceries tended vnto a fruitleſſe ſucceſſe, In ſo much, as in her rage ſhe turned him into a Rhinocerot, a Beaſt of vnconquerable force, who in his noſe, beareth a horne, much like to the Vnicorne: But notwithſtanding hee was thus tranſfourmed (as King Nabucadonizer, in the fourme of an Ore, retained the ſpirit of a man) ſo hee in his altered ſhape, nouriſhed

rithed his auncient disdaine of yll fauoured Circes: and to bee fully auenged, with all hys force, pursueth olde Creatures: and such as hee ouertaketh, hee goeth to death: yet is he by this polycie subdued: Place a faire Maide, in his walke, and forth with hee will with a louinge countenaunce, repaire vnto her, and in her bosome, gently bestow his murthering Horne: and sodainlye, (as one rauished with contentment) hee fauleth a sleepe, by which meanes he is slaine before he recouereth the vse of his force.

The Companie laughed well, to heare this straunge Metamorphosis.

In the end (q Mnéne Aurelia) I would Maister Doctor had hard this Hystorie, when hee so inuayed against Beautie, perhaps, he would haue bene affraide of her vengeaunce, seeing her power able to conquere sauage & wilde Beastes.

But the Doctor, glad of this aduantage, not vnlyke the cuning Lawier, that buyeth Robin hodes pennitworthes, & yet with some nice forfaitures, threatneth the seller, with continuall bondage: & many times, bringeth backe his money, and keepeth his bargen: not caring for his Concience, so that hee haue a colour for his offence: or as the wyselt sorte of Atheistes, that (liue as though, they hoped neyther after heauen, nor feared Hel) yet confesse God with their mouth, because the contrarie woulde make them hated of men: so he by this tale, found out both a warrant, to maintayne his former Blasphemie, and to excuse his present Follie in Loue: And to Authorize either: Madame (quoth he,) the inchaunted Beaste, approueth myne opinion of Beauties power, and his Death is a greater witnesse of her crueltie, then is Doctor Mossenigo, who confesseth that men, in vayne prescribe Remedies for the Affected, or Receites, to preserue men from the Infections of Beautie.

Euyll men care not for the conscience, so they haue a colour for their offences.

The force of Beautie.

You are welcome vnder our Le [q Aluisa Vechio.]

But, to take awaye all hope of good intertaynment: (quoth Katharina Trista) no, no, Maister Doctor, you deceyue your selfe: Beautie, neyther retaineth the power,

No Affliction, but hath his remedie.

nor poyson, which you speake of, and with you, Ouid and all the amorous Poets are mistaken: who say, Affection, riseth from Beautie, and not of the free wyll of man. But say you all what you please: good foresight wyll contrary your opinions. There is no sore, but hath his salue: no griefe, but hath his remedie: nor no daunger, but may be forstode, eyther by prayer or good indeuoure.

Examples to be regarded.

In deede (quoth Faliero) Socrates altred his inclination, by the Studie of Phylosophie: The Nynuites preserued their Cittie by prayer: and Virbius dubled his life, by mastering of his disposition.

Idlenes nooriſh-th and exercise remedieth loue

Floradin, bewitched with the loue of faire Persida, his deare friend Pericles Wife, wrote in a table Booke: fye Floradin, fye, shée is thy friend Pericles Wife: and so often as idlenes presented him with thys passyon, he read his written remembraunce: and by some honest exercise, remoued his imagination.

This is not your day Maister Doctor (quoth Soranso) I beléeue, there is some vnkindnes betweene Saturne and Venus, by the enuious aspeckt of some other Planet this howre.

Flatterie, the enemies of trueth.

It maye be (quoth the Doctor) by the flatterie of Mercurie, who is euermore enemie to the plainnes of trueth.

Well (quoth Quéene Aurelia) let vs leaue this bye matter, and ronsider better of Hucaritos Metamorphosis: me thinks it prophesieth muche mischaunce to an Oulde Widowe, whiche marieth a Yonge man, and no greate pleasure to the yonge maried Bacheler.

Mariage commended betweene an olde woman and a yong man. Reproofe. &c

O good Madam, say not so (quoth Soranso) for in this fortune, lyeth a yonger Brothers welfare: and the cause that maketh happinesse accompanie olde women to their Graue.

It may well be to their Graue (quoth the Doctor) but it bryngeth sorow into their House, and maketh their life more vnpleasant then death: and if Soranso followe this Course, perhappes his day wyll be no better then Doctor Mosenigos.

Quéene Aurelia smilinge, saide, shee feared this contention woulde bring the companie to hell gates. Yet quoth she, In that I imagine the way will be pleasaunt, I licence you to perseuer in your purpose.

Uppon which warrant (quoth Soranso) to maintaine that to be true, which I haue alreadie alleadged in the commendation of this estate in marriage. This further reason (in my conceite) you will neither disalowe, nor the married couple shall haue cause to mislike: which is where a fresh young Gentleman, either of small liuing, or farre spent with lustinesse, lights of a rich olde widow, for that both their desires in this fortune shall bee satisfied. He shall haue plentie of Coyne, the onelie Grace hee lacked, and she the possession of a goodlie Parsonage, the chiefest Jewel she loueth: which exchaunge of Marchandise can not chuse, but continue their liking and raise much contentment. Defence. &c. A good exchange of Marchandice.

Cleane contrarie (q the Doctor) for ẏ follies of a yong mã is sufficiently punished, by marrying an olde womã: & ẏ sins of an olde widdow, ar fully plagued, in matching wᵗ a yong man: for that (contrarie to your suggestion) neither can inioye, the cause of their Mariage, without annoyance to their mindes: for his lyking, is fastned on her riches, which she will not, but by necessitie leaue: & her loue is setled on his person, which for her pleasure, he disdaineth to punish. The vnfortunate yongman, knowes not what greefe hee ioynes to his gaine, in matchinge with an olde widdow, till that experience breakes them forth in sighes: If his wife be ritche, shee will loke to gouerne, if shee bee powre, he is plagued, both with beggery, and bondage: If she be proude, she will hide her abylytie, to maintaine her pompe: If she be testie, he is forst to patience: If she bee Jelous, hee canne hardlye vndure her rages. And to conclude, if the olde doting widdow be free from one of these faults, she is tied to forty evils of lesse sufferaunce: for if her Husbande commaunde her will, shee straight waies sayeth, her other Husband was more kinde: If hee chance The euylles in an olde wydowe.

to dine from home, she wyls him to sup with his harlots: if he spend beyond her allowance, thus she reuiles hym: A Begger I fownd thee, and so thou wylt leaue mee.

To chastice her talke, setteth an edge of her tongue: to suffer her in her rage, maketh her raylynges irreuocable.

By your wordes, Maister Doctor [q Lucia Bella,] the wife is the greatest cause of this contention, and yet in common opinion, the Husband is most blamed.

Madame, you are to hastie in an aduauntage, I ment no such parciallytie (quoth the Doctor.

Yea Madame, (quoth Bargetto) M. Doctor is now so conquered, as his tong is the Trumpet of your pleasure.

It is so (quoth the Doctor) to sound out those thinges which are true: and in trueth, the yonge Husbande often tymes, maketh the euilles, good in deedes, which the olde wyfe vseth but in wordes: for no lenger then she fedeth him with Coyne, shall she enioy his companie: If she rob not her Children to inrich him, she shall lack no froward lokes, nor fowle vsage: If she put him in possession of her lyuing, he straight wayes dispossesseth her of his loue: for hauing, what he sought, he wyl els where be enamoured. And, vprightly to speake, she lacketh neither occasion to lament, nor cause to be inraged: for who is so patient, as can dissemble her vnsufferable passions? both, to be spoyled of her lyuing, and to be eryed from that she loueth: And, in verie trueth, so egall are their euilles, as it were a harde matter to iudge, who deserueth leaste blame, or most excuse: She reproacheth him, of Beggerie, Horedome, Vnthriftinesse, yll vsage: and of the ruine, both of her selfe and her Children. He blameth her of Olde Age, Iealousie, curstnesse, scolding: & for hiding of her goods, which he hath bought, with doyng Iniurie vnto his person. If she be determined to be merie, he (scornfully) telleth her, that it is as sightly, for a toothelesse Mare to eate Marchpane, as for suche a wrinckled Mumpes to salute a dylling. If he come in wel disposed, & affably intreateth her, she calleth him dissembling Hipocrite, & saith, he salu-

PLATOES Hell in Mariage.

teth

teth her w̄ his tong, but his hart imagineth of his mini-
ons abroade: she runneth to ẏ neighbors to cōplaine: In
the meane while he sendeth her corne to the Market, and
her cattel to the Faire. If the frends, of good wil, or neigh-
bours, of charytie, labour to accord their cōtention (as she
imagineth to shame him) she thundreth out a thousād In-
iuries that he doth her: for her owne praise, she saith, that
of pure loue she maried him with nothing: and to reprech
him, she sweares, he hath spent her substance, & hateth her
person: To show her owne good Huswiferie, she tels that
she worketh al day at her Distaffe: & to blase his vnthrif-
tinesse, she showeth how he̅ plaieth away her gaines at
Dice: She crieth out, that (perforce) he taketh what he o-
penly findeth, & priuylie stealeth, what she secretly hideth

These, & many moe complaints, she preferreth against
her Husband, w̄ the vehemencie of a womans passion.

Her Husband, ẏ knoweth how to be reuēged in dēdes,
(for his own credit) is more milde in words: he layeth al
these blames vpō her own croked dispositiō: who though
she be so olde, as a man can hardly loue her, yet w̄ a can-
kred ielous froward nature, she wold force a man to hate
her: But what remedie, since his fortune was so hard: he
wold starue her w̄ patience: and only adde this Suffrage
to his Letanie: A praua muliere, good Lord, deliuer mee.

These drie scoffes, sets her hart in a light fire, and (saue
that she hath not so many colours like) vnto Iris, thūdreth
out the venome of her cankred Spirit in reuylings, and
raylyngs against her Husbande: And (to say trueth) her
case is to be pitied, as much as her tong is to be blamed:
for Iniurie is not so greuous vnto a man, as to see his
Aduersarie lothe his trespasse with an honest shoe.

But to my purpose, her Husband crosseth her with a quiet Aunswere: you may see friendes, sayth he, wyld fire wyl burne in water, Drinke wil make the Dropsie dry, and mildnesin mee, moueth madnesse in my wife: by her example here, you see my lyfe at home, as tedious as Hel: then (perhaps) som slowting Marchāt, sayth: lyue vnuffe, and the shee Deuill weareth the hornes. Thus

A great cause of Impatiēce.

Thus with their own michãses, they greue their friends, delight their foes, and weavie their Neighbors, in accor-ding their debates: and if they be in the morning quieted, and go home in peace, at none like enemies they ar redy to throwe the house out at the window: a slut like the furie of lothsomenes, shall bring in dinner, because the Je-lious wife, dare not trust her husbande with any maide that is handsome: the husbande offended, throweth the platters at her head, and areth if she meane to poyson him: the Wife taketh pepper in the nose, and sayth, if hee had not married her, he woulde haue beene glade of the worst morsell there.

The Husband replieth that if he had not béene so mad, the diuell would not haue married her.

Then beginneth the old Musik, tuned perchance with a rap or two of the lippes, and when they haue brawled their fill, shee runneth and bemoneth her selfe at her neighbors, and he goeth and maketh himselfe merie with his Wistrilles.

In soth, maister Doctor, it séemeth to mée (quoth Sir Soranso) that you haue verie substantially proued my opi-nion: for Marriage equallye deuideth her blessings, and mischaunces, betwéene the married: and as farre as I can sée, neither of these knoweth, who hath the better or worser bargen: there is raylinges and vnquietnesse of both sides: but what of that, pleasure is best seasoned with paine: and though they sometimes iarre at home, they a-grée wel whē they are seperated among their neighbours. And although you haue streatched their debates, vpon the rack of vengeaunce: yet at aduenture, I wish my selfe no worse bestowed, then marrie an to old welthy Widdow. I do not thinke, but by good vsage, to continue her first affe-tion géeuen, euen vnto hir verie Graue. Defence. &c.

You will kill her with kindnesse, (quoth Maria Be-lochye.

Yea, Madam, (q Soranso) if her nature be so froward, as to die with good vsage.

In

In deede Ladyes quoth the Doctor, there are some men, that entertaine their olde wines, with such a fayre showe of flattering loue, as they bewitche them euen to their latter gaspe. But at what rate doth she purchase this kindenesse? Meuen with the undoing of her selfe and Children: yea, and which is worse, it is the policie of Father in lawes, to dandle the infancie of their wiues Children, in the lap of Ignorance, to this ende, that being of lawfull age, they may with lesse fetches beguyle them of their liuing: so that the unfortunate childe, knowes not whether he may more bemone his losse of liuing, or lacke of good bringing vp: and in my iudgement, of bothe the euils: want of education is the greatest: for learning and vertue purchaseth liuing, and liuing corrupteth, but copeth not good conditions: and as Seneca sayeth, libertie without learning is a bondage to the minde: and further, the Childe were better to be dead borne, then barren of good Letters, for that Ignorance is a graue which buryeth life.

A most wicked policie.

Seneca's opinion that Children were better to be dead borne then ignorant of good letters.

Maister Doctor (quoth Quéene Aurelia) me thinketh your wordes do too much wrong to the wife, though they cannot sufficiently blame the husband. I graunt that father in lawes, esteeme their owne profiets, before their wiues Childrens preferments: but yet (I suppose) Nature doth direct the naturall Mother, to eye their good bringing vp, who with muche sorowe brought them forthe: For (as the Prouerbe goeth) things that are dearely bought, are of vs intirely beloued, and nothing is more dearely purchased, then what is attayned with the hazarde of life, which venter the Mother maketh, before she is assured of her Childe: then this cruelty towardes her Children, to satisfye the wyll of her second husbande, wyll make indifferent men, holde her an unnaturall Mother, whether her husband esteeme her a duetifull wife or no.

Thinges that are beast esteemed.

Reproofe, &c.

Oh good Madame quoth the Doctor, how can the

Yen succour her Chickens, when she her selfe is at the mercy of the Bite? how can the Conny preserue her Rabbets, when the Ferret is in possession of her Burrolwe? and how may the vnfortunate Mother, Foster her shiftelesse Children either as she should or would, when her fancie or folly hath enthralled her to a second Husband, whose power is to direct, and displeased, to check? This severitie of Father in lawes, hath bred much diuision in Marriage: but still the quarrels are concluded, with the detryment of the Children: for the vnhappie wife, is bound to one of these two euils, either to agree to the tyrannizing of her entrayles, or to yelde to her owne continuall sorrow and vnquietnesse: And where the case is so desperate, it may be lamented, but not wondred at, that necessitie breake the boundes of nature.

A hard extremitie.

To staye this mischefe (quoth Helena Dulce) Honourable is the custome of Spaine, where the vertuous Dame holdeth the second Marriage, a retrograding of her reputation, and a wrong to her deceased husband: for by this stayednesse, she is in possession of her libertie, and hath the disposing of her liuing.

An honorable custome of Spaine.

I holde this precise custome (quoth Dondolo) more profitable then necessarie: for the penaunce were to harde, yea, vnpossible to be indured, that the lusty young Widdowe should be constrayned to a Virgins chastytie, for as Ouid deuineth.

I that some times of Nuptiall rites,
Haue taste the pleasant toyes:
Now cannot chuse, but call to minde,
Dame *Venus* sugred ioyes.

But if the aged widdow, could liue within this lawe, it would bring honour to her yeares, and happinesse to the

the ende of her life. What better husbands may she have, then her owne Children, whom shee may bothe commaund and controule, whose dutyes are to labour in her causes, and to vnburden her heart of cares: and when she departeth this life, where may she better dispose her liuing, then vpon her own Children, whom to releeue, she is coniured by nature, and to bring vp in good nurture, bound in conscience: But from the beginning so rife hath beene the dotage of Widdowes, that when their feable legges, faintely supporteth their consumed bodyes, when at hie noone, their misty eyes hardly discerneth the bye way, and when (forsie) thorough lack of teethe, they swallowe they meate, they lippes notwithstanding, take delight in kisses, and their mindes thirst after wantonnesse.

Meete husbandes for aged widdowes.

Mens follyes are as great as Womens simplicities, in this ouersight in dotage (quoth Quæne Aurelia) but I thinke it necessarie, that here we staye our iorney, least we enter into Hell, before we be aware: and therefore Segnior Fabritio, I pray you let vs haue your sentence, to ouer rule this question.

Madam (quoth Fabritio) the euill of this inequallitie in Mariage, is bothe so auncient and so common in vse, as there needeth no other iudgement, then experience of our neighbours mischaunces, but to succour the iniured children, I would that one of Laertius lawes, were common to ỹ whole world: which is, wher the Tennaũt sued his Lorde, the Seruaunt his Maister, or the Childe his Parents, that Iudges themselues, should forthwith loke into the Processe, and determine the same, for it is vehemently to be supposed, that these sutes are forced vpon vehement iniuries, otherwise the Seruaunt would feare to sue his Maister, who hath power moderately to chasten him: the Tennant would quake to vnquiet his Lord, who hath many meanes to crosse him, and without whose grace he may neuer liue in peace. Shame and dutie (in any sufferable matter) would make the childe forbeare to molest his Parẽts, for (but where his cause is known)

Experience is a iudgment it selfe.

A worthie lawe, made by Laertius.

Reporte like a two edged Knife, would (besides his iniurie) wound him with blame, and omission of dutie. Therfore, where the least of two daungerous euils, forceth the aboue sayd to sue, it is much to be lamented, that delaye, countenaunce of frends, corruption with bribes, and other supporters, which the riche hath, should torment the poore complaynant, more then his originall iniurie.

Your reason is but iust, quoth Quéene Aurelia, and the rest of the company: who wearie with the multitude of the reuited mischaunces, heere broke of the Disputation, and went and reposed themselues in the great Chamber.

The speeche which passed the sixt night at Supper, betweene Segnior *Philoxenus*, and his Honourable Gueſtes.

ACcording to the order of Merchaunts, who at the latter ende of the yeare, surney theyr accounts, to se what fortune and mischaunce they haue receyued thorough the whole yeare past. Segnior Philoxenus (towards the latter end of Supper) smilelingly, demaunded an account of the benefit of the chosen companies fiue dayes Disputation.

Sir (quoth Soranso, with a modeſt merry countenaunce) we are like to present you a Bankrupts reckoning, who the longer he occupieth, the worse he thriueth: so we these fiue dayes, haue trauailed to finde out a way, to the Parradise in Mariage, and euery day we haue bin further and further off, of our determination, one day we thought that the wealthy matches of Parentes, would haue speeded our iorney, but there, lack of loue in the Children, cast vs behinde hand: an other day, we imagined that free choise in the Children, would haue directed

It is no striuing against the streame.

vs

vs to happinesse in Marriage: but from corrupted nature and frowardnes in the parentes, maketh this marriage lothy loue we found danger: in hate loue suspition and inconstancy: and where there is inequality of yeares, fume and smoke of Hell: so that now we shall be vrgent to renounce our profession: and runne awaye with the Banckrowt, least if he staye, as he is shoppe vp in prison so we sit wee proceede any further be warned by the ryuer Styx.

If you trauaile with as much pleasure, as you report your aduentures with ease, quoth Signior Philoxenus, I wonder but a little though errour carryed you to Hell gates: but to incourage you to perseuer in your fyrst purpose, let this comfort you: that thinges when they are at the worst, begin again to amend. The Feauer giueth place to health, when he hath brought the pacyent to deathes dore. The Bee, when he hath leste his stinge in your hand without dainger may playe with your eye lidde: so, when all the inconueniences of Marriage, are in your eares, you may very well receiue her into your heart: and to conclude your benifyte with your owne example, there is no such husband as the vnthrifte, when he fasteneth vppon the worlde: for in spending of other mennes goodes he learned howe to spare his owne, when he gettes them: so in the pleasaunt beating out of these inconueniences, you knowe what maketh Marriage bitter, and the greefe knowen, the remedye is easie. The thriuing vnthrift proues the the best husband.

With your fauour, Sir, quoth Dondolo, to be sicke is common to all men, but to restore to health, vnder God, is the office of the Phisition: so we all knowe by our owne trauaile, the infirmities of Marriage, but to fynde out the blessinges, muste proceede from your sound directions which fauour to obtaine we are all earnest suters.

Your requeste is so iuste quoth Segnior Philoxenus, that if I were able (as I am not) to better your iudgementes, I would not be daintye in this pleasure: but for that the more the opinions are, in the end, the more profound

sound the sentence is: I will to morrowe (in part, to satisfie your demaund) to yne with you in your ordinarie sweate exercise. Perchaunce you haue ended all the inconueniences in the olde yeare, and I may begin the new yeare, in helping to bloome the blessings of Paradise.

Madame Aurelia and the rest of the company, affectionately thanked Signior Philoxenus for this hye fauour: and so rose from the Table, who after a little pawsing, pausing and deuising: at theyr pleasures, went vnto theyr lodgings.

FINIS.

The

The. vii. Dayes Exercise.

Containing: a Discourse of the excellencie of Marriage: with many sound Lawes and directions, to continue loue betweene the married: with the rare Historie of *Pyrigeus* and *Pieria*, reported by *Segnior Phyloxenus*: And other good notes of regarde.

LIke as when the royall Armie, lies incamped before a Towne of warre, the sound of Trumpets, noyse of Drums, and neying of Horses, doth awake the Souldiors and Citizens, before Aurora be willing to leaue the sweete embracements of her husband Tithonus: euen with the departure of the day Star, in honour of the New yeare, the Trumpets, Drummes and Flutes, sounded through euery small passage, into the lodgings of Segnior Phyloxenus Pallace, such shrill salutations, as the company enuying the confusion of night: broade waking, attended the Mornings light, to apparell themselues: who in theyr mosse braue and sumptuous araye, by nine of the clock, made the great Chamber resemble a fayre Garden in May. In the imbroderies of whole Garments, Flowers and fancies, were so naturally and artificially wrought: some of Pearle, some of golde, some of Bugle, euery one according to their one humour: More over, euery Gentlemans head was armed with his Mistresses fauor, and euery Gentlewomans hart, was warmed with her seruants affectiõ.

In the most soueraigne place of the great Chamber. Ianus, God of Time (as the Poets faine) was hung vp, in the likenes of a Serpent, winding his body into a circkle and holding his taile in his mouth, expressing vnder

this

The yeare endeth and beginneth in it selfe.

this figure his revolution, who through his continuall motions enuironing and compasing the world, returneth into himselfe, and endeth and beginneth in himselfe: and in ioyfull token of the newe yeare, he was garnished with many sweete flowers, garlandes, and deuices: some artificiall finely counterfeited. Segnior Philoxenus although he hated superstitious Ceremonies, and shund them, yet he honored auncient lawdable customes, and kept them: who according to the custome of the countrey, presented euery one of his guests, with a riche new years gifte, which explayned some morall vertue. Among the reste he gaue his sister Quéene Aurelia, a fayre plaine tablet, which opened, representeth the picture of a faire Lady garnished with many precious stones: couertly, expressing thereby, that gorgeous apparell was but base and counterfeit, in respect of the braue vertues of the mynde.

Ancient customs are to be kepte.

The vertues of the minde are more glorious then any outward garment.

Custome in Italye in giuing of new yeares giftes, contrarie to the custome of England.

The originall of newe yeares giftes.

This order the Italians vse, the best giueth newe yeares giftes to his inferior freendes, and in England cleane contrarie. The Tennaunt giueth his Lord: the meane Gentlemen, to Knightes: Knightes to Barrons: Barrons to Earles: Earles, Marquises: and Dukes, to their soueraigne Prince: but it seemeth the Englishmen, obserue this custome more neere the originall then the Italians: for the founders therof were the aũcient Romaines, who bounde they' Knights, the first day of Ianuarie, in the Capitole, to present they' Newyeares giftes, to Cæsar Augustus, were he absent, or present: but so many Countryes, so many customes. And (to my purpose) Segnior Philoxenus, thus bountifully solemnized the vse of his owne Countrey: This memorable curtesie performed, Segnior Phyloxenus, with some of the grauer company, went before vnto the Chappell, and Quéene Aurelia and her attendantes, followed with such a glyttering show, as the Priests neded no other Tapers to see to say seruice by, then the glimmering reflexions of the Gentlewomens eyes, and the pretious stones they wore in they' Iewels: and in my opinion, God was better pleased

led, and more honoured, with the Bravarie of the compa-
nie, then with the babling and Ceremonies of the Feast:
who in the honour of the New yeare, sets forth his reliches
to the best shower. By that time Service was ended, and
the companie returned: the Tables were furnished with
many daintie Dishes: to weake her hunger of some few
wherof, Queene Aurelia, tooke her Royall place, and the
rest of the companie, as they pleased. This Dinner was
spent in Discourse of certain Ceremonies and olde Rites
vsed in times past, in the celebrating of God Ianus Feast,
to tedious, and withall impertinent for this Discourse.
When Dinner, and a little other pausing talke was en-
ded, the companie arose: and Queene Aurelia, with the re-
uerent Salutations of the whole troupe, retyred into her
owne Chamber, till the houre of Disputation followed.

About which time, she, with Segnior Phyloxenus, and
the rest of her Attendauntes, entred into a moste delycate
Banquetinge House, where, vpon the Walles, in so
good order, and representation of Nature, were pain-
ted all manner of Fruites, Flowers, Trees, Arbors, and
Caules of Pleasure, either in Orchard or Garden: and
(without blushing) might have aduentured, to gather vpon
the bare Walles, a Pomegranate, a Cluster of Grapes,
a Gylliflower, or suche like: had not the dead of Winter,
reaued the likelyhoode, that they should be perfect. Segnior Phi-
loxenus ban-
quetinge hou-

After Queene Aurelia, & the rest of the companie, had
taken their places, in this earthly Paradice: Segnior Phy-
loxenus (secretly) willed Eumuke, to chaunt out the prayses
of Hymen: who obaying this Charge, tuned his Lute,
and to a sweete Note, sung this following Sonnet vnto

EVen as the Vine, that clasps the tender Elme, (beare
Amonge greene leaues, his purpled Grapes doth
When [wanting props] himself doth other wheline,
And for the fire his Braunches doth prepare.

Among the
iust promise
kept.

To praise, or
blame, is qua-
litie of wit,
but to direct
is a worke of
iudgement.

To blaze the excellencie of Marriage, is a worke of no great difficultie, because her vertues illustreth the same through the whole worlde, but to direct the marier, is a labor of Art, iust, and experient: in the first, Aphorus I am ignorant, in the second imperfect, and to the thirde a Stranger: so that as I am sorry to injurie your expectation, so am I loth to expose my insufficient iudgement.

Sir (quoth Queene Aurelia) I trust, I were not ashamed of a liberall contentment in reciprocating of your knightly Censure, nor would receive your modest refusall, for iust excuse. But for that we haue all an interest in your vertues, & you should be enemie to your owne honorable commendations in keeping them close prisoners in your breast (although you be Lord of that Palace) yet I assure you, as the Ciuill pleasures commende you to mine Cerimonies a disgrace, and sincerely to obay my will, so Master (quoth Segnio) shall you misse no iot in your charge, as I must adventure of this iyoughty labour, hoping that as by authority you commaund, so by pointes of loue y motion of some of my vertues, you shall pardon my errours.

We haue interest in an other mans vertues.

Princes commandements must be obayed.

Upon which incouragment, to obay your will, I say, and approue by sacred Authority, that this holy Institution of Marriage was erected by God, in the earthly Paradice, before the transgression of Adam; when he ordained him to Eue, with these wordes of blessing, Increase and multiply, and replenish the earth. Againe after Adams fall, and the deluge; to strengthen his frayle institution, God commaunded, the good Patriarche Noe, to encrease and multiply the earth a new. Moreouer, God would haue no more women then men in his Arke, to shew there should be a Sympathie in number, as well as agreement in loue betweene man, and wife: for if the one might lawfully haue many Wiues, and the other many Husbandes: how should this expresse Commaundement of God be vnderstanded: You shall be two bodies in one flesh, and no more.

This liuely Description of the excellencie of Marriage.

The blessing of Marriage instituted before the fall of Adam, by God in the earthly Paradice.

The liuely Description of the first institution by God.

Loue to our Parents, Man and wife are two bodies and but one flesh.

Compare the loue, honour and reuerence, geuen vnto Marriage, by the delight, that proceedeth from any other cause, and you shal see her gleame, lyke a blasyng Comet, and the other, but twinckle as an ordinarie Starre.

The ioye of of marriage shineth aboue all other delightes.

Gorgeous and rich Apparayle, delighteth the Gasers eye: and (perhaps) offendeth the wearers hart: where Marryage in homely Attyre, is euery where honored and reioyceth vnquiet wandring thoughts, from the Married to

Children are the most rich Iuelles in the worlde.

absolute in riches, is a glorious fortune, but they charge men with a double care, extreame in the getting, and fearefull in the keeping: the married, hath as great, or greater riches, in their children.

When the stately Dames of Rome, bragged of their Iuelles, Cornelia boasted that hers, excelled them all. A Ladye of the company, hauing her set forth with none, that was precious, demaunded where her Iuelles were? Yonder quoth Cornelia, also pointing to her children.

This Iuell, was the sonne Alexander.

When certaine most rare, and precious Iuelles, of king Darius, and his wiues, were presented to Olympia, mother of Alexander the great, she beholded them vpon her Ladyes, as to loue pitch for her wearing, who was continually, adorned with a Iuell, in value, as riche as Asia, Affrica, and Europa. And sure Queene Olympia, and Ladye Cornelia, gloried not in their Iuelles, without reason: for golde, and precious stones, set but a glose, vpon beautie, when vertuous children, geneth a newe lyfe vnto their parentes.

The blessing of Children, is a double life.

Offices of Iustice apertaine to the maried

The administration of Iustice, and authoritie, in a common weale, are the proper offices of the married: for that the care of wife, & children, presuppoleth them to be setled: when the vnmarried, though their wittes be good, raiseth a suspition in the wife, that their thoughtes, are vagrant. The vnmaried, hath no agreable Companion, to participate of his pleasure, or to lessen his sorrowe. The maried, hath a Companion of his owne flesh, of his owne will, and of his owne spyryt, so wrought to his owne Affection that betweene them, there is seene two bodies, & but one thought, perceiued. The maried ioy alike, sorrow alike, are of one substance, one concord, one wealth, one pouertie, Companions at one Boorde & in one Bed.

The sweete Sympathie betweene the married.

Loue to our Parents, reuerent.

Loue to our Bretheren, naturall.

Loue to our Friendes, affectionate.

The loue we beare vnto our Parents, is (or ought to be) reuerent and duetifull, because, they gaue vs lyfe: Vnto our Bretherne, naturall, because of the priuitie in blood: Vnto our frendes, affectionate, by certaine motions & consents of the minde: Notwithstanding, that these Loues be

thus

thus greate, yet are there diuers causes to lessen them.
But betweene the married, no mischaunce, or infirme Fortune, is cause sufficient of hatred: for none, gouerned by reason, is so inhumaine, as to mallice his owne flesh: Compare their seuerall affections, by sorrow, and you shal see the weakenes of the one, in regarde of the strength of the other. The greatest mone we make, for the death of our Father, Brother, or friend, appeareth in sighes, or (most behement) in teares: whereas if wée our selues, are but a little wounded, we crye outright: so that by howe much we excéede, in sorrowing our owne mischaunces, aboue another mans: by the same reason, so much we loue our selues, more then another. The Ryng that is geuen by the Husbande, and put on the Wines finger, ought to be of Gould, to witnes, that as gould is the most precious of Mettalles, so the loue of the married, excéedeth all other loues.

Loue betwen the married irreuocable.

A good mean to trye the loue of the married.

The rynge, a triall of the loue betwene the married.

To which effecte, Propertius sayth, Omnis amor magnus, sed aperto in coniuge maior: moreouer, the close Joyning of the ringe, is a figure of true vnitie of the married: betwéne whom, there should be no diuision in desire, no difference in behauiour. To honour this holy institution of God, God would haue his onely begotten sonne, to be borne of a Wife, perfectly married, saue that shée was not Carnally soyled.

An other figure of the rynge.

Christ was borne of a married woman.

Licurgus, the good King of the Lacedemonians, so reuerenced this sacred estate, as he made a Lawe, that what Lacedemonian soeuer were vnmarried, after the age, of thyrtie and eyght yeares, should be chased and hissed out of all publique playes, and assemblies, as one, vnworthy to be borne: & that, in the cold winter, he shuld (naked) indure the reproches of the people: and withall, was bounde to confesse, how he iustly suffred ỳ punishment, as a Misprizer of Religion, a contemner of Lawes, and an enemie to nature. The Romaines were not so seuere: but yet the Aged, vnmaried, were condempned (according to their abylytie (to pay vnto the Treasurer, for publique vse, a good Sume of Money.

Licurgus' law for the vnmaried.

The Lawe of the Romains, for the vnmaried.

Platos lawes for the vnmaried.

Plato, in his Lawes, enacted that the Vnmaried, shuld execute, no honourable Office, Estate, nor dignytie, in the Common wealth.

The good Emperour, Alexander Seuerus, although he maryed, rather, to geiue ende to his Mother, Mammeas, Importunyties: then (as he thought) to begin a more happie lyfe: yet Sayre Memmia, his wyfe, so naturally accorded with his disposition, as when she died, he would often renewe his Sorowe, and remember her Vertues, in these wordes. So great a Treasure, as I haue lost, a man seldome findeth: Death were gentle, if he coolde nothyng but that whiche offendeth: but, oh, he hath remoued the better parte of my selfe.

Alexander Seuerus loue to Memmia his wife.

Paulinas rare loue, to her Husbande Seneca.

How wonderfullie, was the Loue of Paulina, sage Senecaes Wife, who opened her Vaines, not onely, with an intent to accompanie him to death, but also, with a desire to feele her Husbandes maner of deathe.

The precious loue of king Darius to his wife.

Quintus Curtius, reciteth, that kyng Darius, with an vnapaled Spirit, woke his Ouerthrowes, by Alexander the Great, the ruine of his kingdome, and the daunger of his royall parson: But hauing knowledge of his wiues death, he wept bitterly, shewing by this Sorow, that he lo his Quéene, farre aboue his Crowne.

The deuine loue of king Admetus. Wife.

King Admetus, being sore sicke, receiued this answer from the Oracle: that if he liued, his best friend must dye: which when the good Quéene heard, shee presently slewe her selfe, and in the trembling passage of Death, constantly saide: To giue King Admetus lyfe, his Queene and deareſt friende dooth die.

The exceeding loue, of Tiberius Graccus, towards his wife.

Tiberius Graccus, finding two Serpents, in his chamber, went to the Angurers, to know what they deuised: who answered, that he was bound to kill the one of these two Serpents, if hée slew the Male, he should die himselfe: if hée killed the Female, he should lose his wife: who (murtherer of himselfe) slew the Male, and saued his wife: and so by his rare loue, raised a question, whether his Wyfe were more fortunate in hauinge suche a Husbande, or vnhap-

happye in losing of him. One of the seuen wonders of the worlde, as an eternall testimonie of the loue whiche Queene Artemisia bare to her Husbande Mausolus, who for to engraue his dead coarse, erected a Sepulchre, so royall and sumptuous, as toke away the glorie of all priuately Tumbes, before her time, and lefte no possibilitie, for any (in time to come) to erect the same: but holding this for base a Mansion for his kingly hart, she dried the same to powder, & spising her wine there with, she buryed it in her owne bowels: and to crowne his fame, with an euerlasting memorie, for that the ruine of his Sepulcher was subiect to the iniurie of time, with great rewardes she incouraged Theopompus, Teodectes, Naucrates, & Isocrates foure of the most famous Orators of Greece, to renowne his vertues.

The wonderfull loue, of Queene Artimesia, towards her husbande Mausolus.

One of the seuen wonders of the worlde.

Aul. Gel. in lib. de noctiatti.

Amonge whom, Theopompus (as we read) receiued the triumph of victorie, in that learned skirmish.

I could reporte manye other Authorities, of vnspeakable Loue betweene the Married: the least of a hundred whereof, would equall, the friendshippes of TITVS and GISIPPVS: Or of DAMON and PITHIAS, the two wonders of mens affections. But for that I know, the able wittes here present, can cloth my naked words, of the excellencie of Marriage, and of the deuyne Loue, betweene the Married, with manye other sounde reasons, I will giue place Madam, that you, and the rest of your Ingenious Companie, may do better seruice to the one, and Iustice to the other, desiring that, that which is saide, may discharge my promise, though not satisfie your expectation.

Sir (quoth Queene Aurelia) if you giue vs good lawes to preserue Loue amonge the married, as you haue with precious authorities set forth the excellencie of Marriage, & the deuine operations of her blessings, in a fit perfourmance

of your promisse, you shal binde vs al to be your Debters.

Madame (quoth Phyloxenus) you set me to a verie hard taske: the Rose, is Posselle, as well for the Butterflie as the Bee: the Sunne shineth, both vpon the good and bad: yea, Christe him selfe, was (aswell) Maister to a Theefe, as to a true Disciple: Euen so, diuine Mariage, can not haue, but some Deuillyth Subiectes, whome Examples wil not feare: much lesse, may Lawes, kepe in dutie.

The Lawe is a scourge to the euill, and comforte to the good.

I graunt (quoth Queene Aurelia:) the euyll are fearelesse of the Lawe, vntyll they be scourged with the vengeaunce therof: but the good embrace Lawes, as their Directors in Vertue, & Defenders from daunger: for whose Benefite, I intreate you now, with as large a power, as I lately commaunded you: that (in this behalfe) you wyl commyt, some counsaylyng Lawes, to our attentiue Memories.

Madame (quoth Segnior Phyloxenus,) to shewe that your Vertues, haue as great power to commaund me, as your Authority to enioyne me: I wyll let downe my slowne Imagynations, to preserue (and multiplye) Loue, peace, wealthe, and Joye, among the Maried: leauyng the same to be perfected, by the hearers better Judgementes.

Householde Lawes, to

keepe the Maryed, in Loue, Peace, and Amytie: Reported, by Segnior Phyloxenus.

THE Satisfaction of Fancie, is the Sowrce of Joye in Maryage: But, there be many meanes to damme vp the Course of Delight, betweene the Maried, if the Match be not made, aswell, by foresight, as free choyce:

Marriage consistes as well in foresight, as free choyce

The Office of Foresight, is to preuent, folowyng Mischaunces: and (aduisedly to consider, if present Abylytie, wyll support an Householde, and (according to their calyng) leaue a Portion, to their Posterytie,

An

In this point, the experyence of the Parents, is to be prese red before the imaginations of the sonne: for the aged Married, by proofe know, that in time many accidents of mischaunce, will hinder the indevours of the best husbands.

The office of foresight, is likewise to consider, of the equallitie in yeares, least the one growing, and the other declining in perfection, after a while repent, when remedie comes to late: the Rose full blowne, seemeth fayre for a time, but withereth much sooner then the tender Bud. Equallity in yeares.

It is the office of foresight, to consider of the equallitie of bringing vp, least a diversity in manners, betweene the married, make a devision of desires: for Spannyels and Curres, hardly live together without snarling. Equallity in manners.

And it is the office of foresight, to see that there be a consent in Religion, betweene the marryed, for if theyr love be not grafted in theyr soules, it is like theyr Marriage will be infyrmed, with the defects of the body. Consent in religion.

The office of Free choise, is the rote or foundation of Marriage, which consisteth onely in the satisfaction of fancie: for where the fancie is not pleased, all the perfections of the world, cannot force love, and where the fancie delighteth, many defects are perfected, or tollerated among the Marryed. Free choise in satisfaction of Fancie.

When Marriage is solemnized, there are many things to be observed one the parts bothe of the husband and the Wife.

The Husband is to consider, his house is a petty Common wealth, whereof himselfe is cheefe, and his Servaunts Subiects: therefore, for the welfare bothe of himselfe and householde, it is needefull, that he set downe such orders, as God may be glorified, himselfe profitably served, the good servaunt well rewarded, the euill chastened, and the neighbour pleased: And as it is the Husbands office, to set downe these orders, so it is the Wives dutie to see them executed. A mans house is a pettie common weale. The office of the Wife.

The husbandes care appertaineth to thinges abroade.

The charge of the Husband, is to get abroade for the prouision of his housholde: and the Wife is bounde to spare at home, towards the maintenaunce of her children.

The office of the Husband, is to se his ground Tilled, his Cattell cherished, his fences sound, his labourers worke, and their wages paide.

The wiues chatge is huswiuery within doore.

The dutie of the wife is to se her Garden weeded, her Vines cut, and in her Orchard her fruite Trees pruned: within doores her house well ordered, her Maidens busied, her Children instructed, the friend intertained, and the Tables well furnished. And in this Oeconmie, many women haue so excelled, as Socrates affirmeth: that he learned of Women more Morall Philosophie, then naturall reason of Anaxagoras and Archelaus: wherein Socrates testifyeth no more then they worthy sere deserueth: for many Women gouerne theyr Families with such Prudence, Temperance, Pietie, and other commendable vertues, as may well instruct the wisest.

Morall Philosophie to be learned by women.

Lasciuious talke to be shunned of the husband

The Husband ought to beware, that in the presence of his wife, he vseth no filthie lasciuious talke: for besides the witnesse of his owne indiscretion, he maketh her a passage for many an vnhappy thought.

The wife ought to be nice in cause of suspition.

The Wife ought to be nice, in occation of suspition, for her husband that se'th open cause of mistrust, cannot but feare, that in secret, he receiueth iniurie: and Iealousie though she procedes from exceding loue, yet is she the greatest enemie of the Married.

Comelye apparell the husband should giue his wife.

The Husband is bound to kepe his wife in ciuill and comely apparell, as well to make her seeme beautifull vnto himselfe, as to preuent the reproche of the neighbour: for this hath bene an auncient custome among the Romaines, and it is to be feared, that if the Husband breake, it to spare his Purse, the Wife will repayre it, though she gage her person.

Cleane lynnen commendable in a wyfe.

The Wife that will please her Husband, and make a great showe of a little, though her Gownes be plaine, in her lynnen she must be curious and fine: for other wise,

were

were she attyred all in Silke: if her sleeues, Partlet and other Linnen be cwrse, towne, or sluttishly washed, she shall neither be praysed of straungers, nor delight her Husband.

The husband must beware of sollomnes.

The Husband, after household iarres, if the Wife seeme to be sorie, he ought not to be sullen: for if she perceiue him of a frowarde nature, it is like in other suche squares, she wilbe negligent to please him.

The vvife must be amyable towardes her husband

The Wife, if she offend her husband, by some ignorant trespasse, she must please him with a louing countenaunce: least if he finde her of a crooked condition, he will take delight to crosse her with continuall foule visage.

A lavve for a younge vvomans olde husband.

The olde Husband, is to accompany his young Wife with graue Matrons. and to set her forth with costly ciuill attyre, that seeing the reuerence and honour that is giuen her for her Husbandes grauitie, she will studie how to please him, though she displease her owne disposition.

A regarde for an olde mans young vvyfe.

The younge Wife that hath an olde Husband, is bound to make much of him at home: for the reputation she receaueth in his life, and for the wealth she is like to haue by his death: and abroade must be sober in her behauiours, discrete in her talke, and no harkener to young mens tales, least her owne lightnesse, make her openly infamed, where her Husbands imperfections, could cause her but to be secreatly suspected.

A regarde for an olde vvomans younge husband.

The young Husband is to beare with his olde Wife, in her will, as well for the reuerence due to her yeares, as for the aduauntement, the loue bringeth to himselfe: least the neighbours terme his Wife an vnfortunate old Woman, and himselfe, a naughtie, frowarde, vile natured young man.

A regard for a young mans olde vvife.

The olde Wife, to giue excuse to her dotage, must in open assemblies, commend her young Husband of modest and staied gouernement: and secreatly, to be louingly vsed, must kisse him: with Midas lippes for, if she fyll not

his purse by fayre meanes, with soule intreatie he will be his owne Carver: if she complayne, she ioyneth but scorne to her owne mischaunce.

Modest familiaritie not to be forbidden the Wife.

Generally, the Husband ought not to forbid his Wife, in assemblyes modestlie, to intertaine time, (in deuising with the better sorte: for in such ielous restraint, he shall leaue a suspition, that he inioyneth her this open penaunce, for some secret trespasse; and so bothe slaunder himselfe, and iniurie his wife.

Light company to be shunned of the Wife.

The Wife should haue an especiall care, to shun the company of light Women: for the multitude, though they can charge her with no misdemeanour, yet they well condemne her honor, by the known euils of her companions.

Many other needefull directions, may be giuen to preserue vnitie in Mariage (quoth Segnior Phyloxenus) too cumbersome for me to reporte, and too tedious for this honorable company to heare, whose patience I haue already iniured too much: but finding my error, I end my tale, & remaine ready to make satisfactiõ in some other seruice.

Sir (quoth Fabricio) the end of your Tale, puts vs in remembraunce of our duetie and your right, which is for this honourable fauour, to remaine your indebted Seruaunts, to embrace your counsels, and to commend (and submit our reasons, to) your learned Censure.

It is your fauour and not my merit (quoth Segnior Phyloxenus.)

Sir, (quoth Quéene Aurelia) I will beare the blame of this dayes importuning of you, and you alone shall haue the honour, in graunting of my requests, who to the former ioyneth this one more fauour, which is, that you conclude this your worthy exercise, with some rare Historie at large.

Madam (quoth Segnior Philoxenus) this is the least of your commaundements, considering that Histories make mention of thousands, who in their vnseperable loues, haue sounded the excellencie of Mariage, wherefore I obey your pleasure.

¶The

The woorthy Historie of *Phrigius* and *Pieria*. Reported by *Segnior Phylexenio*.

IN the Register of *Fame*, wherein the Monuments of the vertuous are Cronicled, as presidents for theyr posteritie, I reade, that in the famous Cittie of Milecum in Ionia, as soueraigne Prince and gouernour, there raigned a woorthy Duke, called Nebeus, who to comfort and supporte his aged yeares, had to his sonne and onely heyre, Phrigius, a young Gentleman of such rare forwardnes, as it may be a question, whether he weare more beholding to Nature for the perfections of his body, to Vertue for the qualities of his minde, or to Fortune in suffering him to be so nobly borne.

In Myos, a neighbour Cittie to Milecum, there was also a Prince of much renowme, named Pythes, whose Daughter and heyre, was fayre Pieria, by whose vertues all Ionia was renowned. The auncient enuie betweene the Cittizens of Milecum and Myos, was tourned into amitie: and the open warre betweene Duke Nebeus and the noble Pithes, was peaceably and honourably ended: All such happie euents, succeeded this following aduenture. Upon the Feastinall day of Diana, the Cittizens of Myos, with out the intrurie of Soulders, might lawfully repayre to Milecum, to sacrifice to Diana, upon which safe conduct, with many other Ladyes and Gentlewomen of Myos, fayre Pieria waighted on her mother to Dianas Temple, whose rare beauty was such, as dazled the eies of the beholders, like the reflexions of a Perro, placed against the Sunne.

Among many that loued, and few or none that sawe possibility of grace, such was the renowne of her chaste disdaine, young Phrigius beheld Pieria with such a setled eye,

as

as Dianas Temple shee loued him not against the Arrowes of Loue: but as a wounded Stag, at the first farmeth little dismayde: so Phrigius with an vnappalled cheere, returned to the Dukes Pallace, and as pledge of truce, he sent his heart to Myos. The Ceremonies and Sacrifices of Diana ended, the Warres renued, the wonted Massacres, Murthers, Rapines, and outragious cruelties practised by the Souldiours of either part: in so much as Little ganeplare to Armes, equalle to violence, and all publique order was peruerted, and vpon the point to be destroyed. The Captaines of Myos encouraged theyr Souldiours of ỹ one part: but ỹ Souldiours of Milecum, were vrgen to comfort theyr Captaine w̃ a threatening of disgrace. Wo ar quod Phrigius, what answer should thou make? Wo se thy Souldiours slaine, and thy Cities spoyled, without proffers of relefe were dishonourable: to bend thy forces against thy owne heart, were vnnaturall: to make the best choyse of these two euilles, required leasure and iudgement. And therefore aduisedly to consider of his estate, at this time Phrigius satisfied his Souldiours with hope of some spedy venturous exployte: and vaungered not his enemies, with the proffer of any violence: so that either power kept their trenches peaceably, but yet with this indifferent perryll, that they attended vpon fortune; to make the one Conquerors, and the other Captiues: for the long Ciuill contention, had now made the estate of either as desperate, as the fortunes of tiue that haue their substaunce vpon the chaunce of Dice, the one to haue all, the other to be vndone.

When Phrigius had with tender hope thus quieted the attamations of the people, he retyred himselfe into a solitary Chamber, to be the sole companion of his outragious passions, with whom he thus dealed.

Ah trayterous eyes, betrayers of my whole body, the scourge of Milecum, and enymies of my honour: the vengeaunce of Oedippus is to gentle for your iniuries: what dost thou say? oh blasphemous tongue, rinall of

humanitie, callumner of Beautie, and hinderer of thy countryes peace: thou reprocher of vertue, and Phrigius welfare: knowe to thy shame, the perfection of my eyes haue constantly beheld Pieria, whose diuine beauties, emblemed in humaine shape, dazeleth the youngest sight in Ionia: Then to reuile them thus, thou tyrannicall nature: to demaunde why I loue and serue Beautie, thy question is blinde, and deserueth a double answer: But aye me, though my eyes, and Loue, haue done but what is iust, Fortune hath dealt so rigourously with me, to render my heart Captiue to his Daughter, who is the riuall of my father: what hope may I giue to my afflictions: when possibility of comfort is taken away: the Parents are ready to sheath their Swords in one an others entrayles: is it then like, the Children shall imbrace a mutuall affection: O no: for though mylde Venus consent that they loue, wrathfull Mars wyll seuer theyr affection. O cruell Warre, thou art not vnproperly called the scourge of God, for in thee is contayned a greater vengeaunce then might be imagined by man: thou armest the Sonne against the Father, the Vncle against the Nephew, the Subiect against his Soueraigne: Thy Drinke is blood, thy foode the flesh of men: thy Fiers are flaming Citties: thy pleasures, spoyling of Widdowes, rauishment of Virgins, subuertion of Lawes and publique benefit: thy Iudges, Tyrannie and Iniustice: and where thou remaynest, her knowen enemy is not so daungerous, as the fayned frend. The vengeaunce of Warre.

But why exclaime I of Warre, who double Crowned Alexander with the ritches of Asia and Affrica: who honoured Cæsar, with imperiall triumphes: and rewarded Hanniball, for the trauailes of his life, with renowne after death: by whom Millions of men, are registred in the life Booke of Fame: and thorough whom, Phrigius giueth expectation of benefit vnto his Countrey, comfort to his aged Father, and honour to his posteritie.

I receyued my wounde in the tyme of peace, nay in the Temple of Diana: shall I then exclayme of

peace

Peace, and vpbrayde Chastitie: fowle fall the heart that thoughte moude, and shame wounde the tongue that pronounceth such blasphemie: O blessed Peace, thou fast chaynest Treason, Tirannie, Murther, Theft, and Wrathe, with all disturbers of common tranquillitie, and in the byest dignities, placest Iustice, Pietie, Temperaunce, Concorde and Loue, with many other Morrall vertues, by whom the lawes are chastened, the god are cherished, and Common weales prosper and florish! O Chastitie, thy diuine vertues deserue a better Trumpet, then my iniurious tongue: thy excellencie is written in the browe of Pieria! And is Pieria the Deputie of Diana? O pes: and Phrigius the seruaunt of Venus? to true: it is then impossible they should agree in affection? yea sure. O vnfortunate Phrigius, through Peace which receiuedst thy wound, before Dianas Aulter, and by cruell Warre art seperated from the Surgion that should cure thee. These sundrye conflictes Phrigius had with his bitter passions, which pursued their aduantage, with such thorny feares, as if he had not beene suddenly succoured, by the aduise and comfort of Lorde Miletus, a fauoured Counseller to Duke Nobeus, & an assured frend to his sonne Phrigius, he had beene like to haue yalded to Dispaire. Miletus was glad to see him thus affected, and sorry to behold him so daungerously afflicted: for in this loue he foresawe an end, of the auncient enuie and enmitie, betweene the Citizens of Miletum, and Myos: whose ciuill Fraies, had buried more young men in the Fieldes, then aged in the Churches and Churchyardes. Therefore to confirme his affection, and to comfort him with hope: Lord Phrigius quoth he, to blame your affection were cruelty, & no sound counsell: for you loue Pieria, the Parragon of the worlde, to discomfort you with an impossibilitie of her fauour, were cleane against the possibilitie of your fortune: for besides that, your person alluringly pleaseth, your authorities commaund: yea Riches cannot but reioyce, Pieria consent, and all Myos desire is to solemnize this Mariage. My

The blessings of peace.

by selfe, and the grauer sort of the counsell, will motion the matter to the Duke your father, who I trust will holde the affection of his sonne, rather to procede from the iustice of Diana, then the iniurie of Cupid. Who regarding the zelous offeringes of Pieria, agreed that you shoulde be wounded, that Pieria might haue the honour to cure you, in whose vertues, all Ionia hopeth to be blessed. Therefore, to make your affection knowen, in some pleasing Letter, to Pieria commend your seruice, and to deale with both your fathers, refer the care to mee: How sweete the smallest hope of grace is to a condemned man: or the leaste woorde of comfort, from the Phisition, to the infirmed patient: the soden chaunge of Phrigius mone, truely manifesteth: who nowe began to loke cheerefully, and with hope appeased his passions: so that imbrasing Miletus, he committed his life to the fortune of his discretion: and while his passion was quicke, hee presented both loue and seruice to Pieria, in this following letter.

Phrigius Letter to Pieria.

FAire PIERIA, sith it is a cõmon thing to loue: and a miracle to subdue affection, let it not seeme strange, that I am slaue to your bewtie, nor wounder though I sue for grace. The wounded Lion, prostrateth himselfe at the feete of a man: the sicke, complayneth, to the Phisition: and (charged with more tormentes) the louer, is inforced to seeke comfort of his Mistresse. To proue that I loue, needeth no other testimony, thẽ the witnes of your rare perfectiõs, & to giue me life is the only work of your pittie. Wherfore [Madame] since the Vertue of your eye, hath drawen away my heart, as the Adamant doeth the steele, I beseech you that my hartlesse bodie may so liue by your ruth, as I may haue strength (as well as wil) to do you seruice: & let it suffice for more honor of your tryumph, that by the power of beutie, your vertues haue achiued, a more glorious conquest, then might the whole strength of MYOS, and whiche is more, of a puissant

enemie, you haue made so perfect a friende, as Phrygius, shal hold him self in no fortune, so happie, as to encounter with the oportunytie, to do Pieria, and her fauourers seruice, or their enemies damage: If which amendes, may repayre all Iniuries past, I shall hould, the Safecundict blessed, that licensed you to enter Myletum: If greater ransom be demaunded, it must be my life: which (if it be your wyl) I shall foorth with be sacrificed, notwithstandinge, in such crueltie, Dianas Temple shalbe prophaned, before whose Aulter, I receiued my wound from the eyes of fayre Pieria: but houldynge it vnpossible, that a stonie harte, may bee enemie to so manye Graces as liue in your face: I Balme my woundes, with hope that I kisse your gracious hand: and that your Aunswere wyll returne an acceptaunce of seruice.

He, whose hart waighteth on your beautie.

PHRIGIVS.

This Letter sealed & subscribed: To fayre Pieria, Tryumph after victorie: was deliuered vnto a trustie Messenger: who (hauing Safecunduict, to passe through both the Armies) in good houre, arriued at Prince Pythes, Pallace: and in the presence of her Mother & other friends reuerently kissyng the same, deliuered Pieria, w̄ Phrygius louyng commendations, his letter. Who so in ỹ Spryng-time, in one Moniet had sene rayne and Sunshine, might againe beholde the lyke chaunge in Pierias troubled countenaunce: who found no lesse Ioye in reading the Letter, then cause of wonder, in beholding the superscriptiō, who (by the consent of Diana, to bring peace into Myletū) was by loue, with the selfe same Arrowe, & at one instant wounded in as deepe Affection, as Phrygius: notwithstandynge, bounde to no desire so muche, as to the Direction of her Parentes, she shewed them this Letter: who wearie of the warres: and embracynge this meane of peace. After they had aduisedly considered the Contentes: to comforte Phrygius, without iniurie to Pieriaes chaste behauiour in her name, they returned this Aunswere.

PIERIAS Answer to PHRIGIVS Letter.

SIR PHRIGIVS, I receiued your Letter, and as I confesse, that your prayses, so far passe my meryt, as I wunder at the errour of your Iudgement: so, I doubt whither so honourable a personage; as your Lordship, can yeelde your seruice, to so meane a Lady: or if loue were of that power, whether you wonlde obay, to bee Seruante to her, whose Fathers ryuall, your parentes, and you are: but on the other part: I entertayne a faint hope, that you are not so much enemie to your honor, as to leaue in your Aduersaries possession, a Monument of Dissimulation: Vpon which warant, and your free offer of seruice: I bind you, by a curtuous request, to indeuour to conclude a speedie peace: that I may without danger of Hostliyty repaire to Dianas Temple: In cõpassyng of, which gratious League, you shal receiue great glory: the countrey much quiet, and I, whom you wysh such welfare, shalbe bownd to do you any honourable fauour. PIERIA of MYOS.

This aunswer sealed, and subscribed, To my Lorde Phrygius: delyuered by the handes, and blessed with the louing countenaunce of Pieria, was returned to Phrigius, by his owne messenger: who, after hee had read and reread this Letter (not for, that, the Contents, gaue him any assuraunce of Loue: but for, because, they commaunded an imployment of Seruice) hee romforted his Spirit, with hope, that his indeuour in this charge, shoulde, both reaue all doubte, of dissimulation, by hym, and smothe Pierias Browe, of Chaste disdayne: and to further a happy ende of the Countries calamitie. In the beginnyng of Phrigius contentment, Lorde Miletus had so dealt in these affaires, as in shorte time Duke Nebeus, and Prince Pythes came to parle of peace: and while the Counsels of either parte, considered vppon the Articles of agreement: Safeconduit of Traffick, was geuen to the Inhabitants of either Citie.

How sweete the friendly incounters, of these auncient enemies were: is the office of him, that hath beene scour-

ged with warres: who, though they were but in the estate of reprieued men, yet the hope of assured peace lightned their hartes of former sorrowe, and replenished the place with gladnesse.

The vertue of Peace.

Faire Pieria, nowe safely repaired to the Aulters of Diana: and Phrygius, more of desire, to salute his Phillis, then of zeale to sacrifice, to Chastetie: fayned many Deuotions, to visit her Temple: where these Louers, for the reuerence they bare to the place, forbare to encounter in any speeche of Loue: Yet if Diana, wolde haue publyshed their thoughts, shee shoulde haue confessed, that the most deuotionate of them both, in their hartes, honoured Iuno, in the eye of her owne Image and Aulters. But Diana, though shée be the Soueraigne of single Nimphes: yet is she friende to Iuno, and ỳ Chast Married: and only enemie, to Venus and the wanton sort: so that shee toke in worth, this light-trespasse: yea, held her self honoured, that her sacred Temple, should bee the originall cause of Myletum and Myos, peace and amytie: and the ende of their auncient enuy, and enmitie. Wherfore, to conclude, the begun agrœment, she sent Concorde and Charitie, to chayne vp Grudge, and Dissention.

Duke Nebeus and Prince Pythes, freed from the veration of these furies, with affable and friendly intertainment, reasoned of their affayres: and while the Parents parled of their common profit: the Children, vppon lawfull opportunities, denyed of their priuate Loues: but yet with suche a dutifull regarde, of their friendes consent, that although their hartes were lynked together, by free choyce, the clapping of hands was referred to the forsight of Parentes: who burying former iniuries, in the Caue of Oblivion, made an Edict of Amyty, sealed, & strengthned, with the Marriage of Phrygius and Pieria, Heires of either renowne and dignytie. Beholde héere the worke of Loue, grafted in the honorable hartes of the vertuous.

The power of vertuous Loue.

The wrath and stormes of war, is turned to calm & temporate peace: ỳ blossoms of enmytie are altered into fruits of amyty: and the rote of malice, grown to ỳ tree of pitie.

The

The Nobles in honour of this Mariage, lauisht out their treasure, in all their triumphes and showes to be in good equipage. The meaner Gentlemen, by exceeding cost, learned by experience, how afterwarde to spare. The Citizens with giftes of great Empzice, presented their dutiful affections. The learned eternised this marriage peace, in Tables of Memozie. The Cleargy song Hymnes of ioy, The common people ronge the Belles, and euerie sozte showed some token of delight. So that Phrigius and Pieria, after the deathes of their aged fathers, were crowned with the dignities of Myletum and Myos, and all their happie life, were honoured with these acclamations of their subiectes. Liue, blessed Princes: the appeasers of Iupiters wrathe, by whome War, the Monster of humanitie, is fast chayned: And peace the soueraigne of morall vertues, Triumpheth in the Capitals of IONIA Liue blessed princes, and long enioye the heartes of your subiectes, In your vertues who haue multiplied wealth: and to doe you seruice are readie to spende their liues.

This zeale and reuerence of their subiectes, Phrigius and Pieria, manie yeares possessed, betweene whome there was such equallitie in disposition, as fozune knew not, by anie accident of ioye, oz mischance, howe to seuer their desires. And when the time came, that the heauens (enuying the glozie of the earth, in possessing this diuine cupple charged nature, to render their right. Who obaying the will of Ioue, sent sickenes to summon both Phrigius, and Pieria, and licensed death to doe his worst. And (as there yet remaineth an opinion in Miletum) as their loues began in one houre, so their liues ended in one momente: whose spirites Metamorphosed, into white Turtles, tooke their flight, towardes that heauenly Paradise. Where I wish all faithfull louers, and this louely companie, abiding places.

Segnior Philoxenus, by the vertue of this dayes exercise, the onely trauell of his learned wit, so reysed the heartes of the companie, with the desire of Mariage, that Lucia Bella, who, in the beginning of Chzistmasse, was

determined

determyned to haue bene a vestall Nunne, now confessed that they were enemies to Nature, & not worthy the society of men, which scandalised, or scorned this sacred Institution. The rest of this honorable company, by plawsible spethes, confirmed Lucia Bellas opinion, or by silence shewed a willyng consent. And to conclude the exercise, (q Quene Aurelia,) Segnior Philoxenus, your sweet vertues, haue described so deuyne a Paradice, as our soules cannot, but long, after this holy Institution, & our hartes honour your perfections, by whose bountie this company is not onely highly intertained, but by your most precious treasures richly inriched. Madam (q he) ỹ vertue you speake of, belongeth to Marriage: ỹ benifit to this gracious assembly: & the bare words, to Phyloxenus. Such bare wordes (q Fabritio) deserue to be registred amonge the lyke deeds of Memorie. Upon this Judgment, Quene Aurelia, arose, & the company performyng the office of reuerent curtesy, returned into the great Chamber to salute some other of the New yeres Pleasures.

¶ The Deuice of a Stately Show, and Mask, the seuenth Nyghte, by Segnior PHILOXENVS, to honoure Queene AVRELIA, & the other Ladies and Gentlewomen.

Vpon Newe yeres daye at Night, about nine of the Clocke, in an inclosed place in the great Hall: after Quene Aurelia, & her chosen attendants, had daunced certein solemne Almaynes, appeared a hye Mountain, the Forestery wherof, was of faire Bay Trees, Pomgranate, Lymons, Orenges, Date Trees, and other fruites of most pleasure: among the Mossy Rocks appeared Snailes, Lysards, Moles, Frogs, Grashoppers, & such lyke vnuenymus vermin, and by the fountaines, which run aslant the side of ỹ Mountain, Lions, Vnicorns, Elephãts, Camelios, Camels & other beasts of honor: as if they were appointed by Nature, to garde those sacred streames, frõ being troubled w̃ the raskall multitude of Cattel, which domesticall pesart, was perfected w̃ such art, as nature cõfessed her excellent

cellent cũning, to be vanquished by mans industrie. This Mountaine which resembled, some wildernes in Arabia, dewed wᵗ ẏ pleasant springes of Africa, by a still motion, remoued towards ẏ vpper end of ẏ hall, into ẏ ful presence of Duccne Aurelia, & the most statly company. In ẏ mydst of this Mountaine was an Arbor of swcete Eglentine, intercoursed wᵗ Roses, and fully shadowed wᵗ the spreadinge Branches, of ẏ purpled Vine: in which, vpõ a statly throne sate Diana attired all in whyte, and at her fcte weare the nyne Muses, clothed in seuerall colours, according to their seueral qualyties, sounding heauenly harmony, both with voice & instrument: out of this arbor sprang a Bay Tree, in which was the Hyen, which at pleasure being both Male & Female, expressed ẏ ful power of vertus: who though she hath ẏ forme & habit of a woman, yet is her essentiall substance compounded of both kindes: At the fote of this hil, was ẏ Monster Enuy armed wᵗ fire & sword, to hinder their passage, which aduẽtred to clime ẏ Mount: a forest Nimph clad all in flowers, in a short spech, declared, ẏ Diana, & ẏ Muses, who in the golden age, had their Pallaces, in the Forrests, Mountaines, & riuers of pleasure, through out ẏ whole world: now by ẏ iniury of time, were drũe to their sanctuary of Parnassus: at ẏ fote wherof the Monster Enuy kept, to hinder ẏ passages of such as attempted wᵗ their renown, to set those Ladies at lyberty: who hering by fame, ẏ glory of this honorable company, were armed by hope, ẏ ẏ vertu of some of ẏ troupe; should redeme thẽ from captiuytie, & therfore, she sũmoned ẏ Knightes present, to make tryall of their vallors, & ẏ Ladies of their vertues: whiche saide, she retired back into ẏ Mountaine: The Gentleman & Ladies, hauing a cũning foreknowlege of ẏ intẽt of this show armed themselues, wᵗ sundry attempts to ouercome this Monster. Soranso, Dondolo, Ismarito, & Faliero, drew their rapiers, & assailed Enuy, but dry blowes auailed not: so ẏ they were conquered, & cõmitted to ẏ gayle of Mediuelle, Maria Belochy, Franceschina Sancta, Lucia Bella, Helena Dulce, and other Ladies, and Damosels, indeuored to charme hym, wᵗ the swcete sounds, and Heauenlye

impressions

impressions of Musick. But Enuy more warie then Argus, and lesse pitifull then ỳ Tormenters of Hell: the first whereof, was ouercome with Inachus Oten Pipe: the other moued to ruthe with Orpheus passionate Musick (to show himselfe composed of all the venom of Hell) coulde not bee conquered, by the sharp swords of the Knightes, nor would not be intreated with the sugred Harmonie of the fater Ladies: But amidst this Monsters Triumphes, there was a voyce heard in the Mountayne: Non vi, sed virtute: Whervpon, Quéene Aurelia, with a Pyrrour, deuised by Segnior Philoxenus, peaceably, made towards Enuie: whiche Monster, presumyng of his force, lifted his Club against this vertuous Dame: who, by the reflections of the Concaue Superficies, of this Pyrrour, daunted with the feare of his own weapon, imagining that he stroke him selfe, recoyled backe with such haste, as he fell downe: Whervpon, Segnior Phyloxenus, sealyng on his Club, and laying him on, therwith, said: As Phallaris, dyd to Perillus: die with the weapon, thou preparst for other.

Enuy is murdered with his owne wepon.

In Triumph of this glorious Victorie, Diana sent downe the Nymphe Chlora, to salute Quéene Aurelia, with this Present: which was a Shield, wherin was quartred, four seuerall Honours.

The first. VERT: A lokyng Glasse of Christall.
The second. AZVRE: a payre of Ballance, Argent.
The thyrd. ORe: a Pyller of Porphier.
The fourth. Argent: a standing Cup of Ruby Rock.

The Muses them selues, came also downe, and crowned her with a Garland of Roses, parted, perpale, ARGENT, and GVLES: and electing her for their Soueraign, to comfort the fiue Knights that were discõforted by ENVY, two & two leading a Knight, between the, daunced a stately Almain, of xv. which ended: they bestowed a fauor, & certain Latin verses, vpõ euery one of the Knights: & returned vnto their Mount. The Siluer Pen, & Verses deliuered by VRANIE to TIMANDRO, stand in the forefrunt of this Booke: the rest, for that they were proper vnto them selues, & impertinent for this matter, I omit: By this time, the Cock was ready to sing his midnight song: & the company (fully satisfied with pleasure) departed vnto their lodgings, to spende the rest of the night in Contemplation and sleepe.

FINIS.